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THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SIXTY-SEVENTH GENERAL MEETING.

AT the close of another Anniversary, we have to congratulate the friends of the Society on the signal tokens of the Divine presence and benediction which have characterised the hallowed season. While the review of what has been already achieved in undermining the strongholds of error and superstition furnishes ample ground for praise and thanksgiving, we joyfully recognise in the signs of the times, and in the unabated zeal and piety of the Churches, an earnest of future triumphs. In some parts of the field of labour, indeed, unexpected obstacles have impeded the progress of the Gospel, and tried the faith of our Missionaries; but we believe that these apparently adverse events will be overruled for the further development of God's purposes of grace and mercy. The various meetings and services peculiar to our time-honoured festival have been very numerously attended, and on no former occasion have the friends and supporters of the Society evinced a more lively and intelligent interest in the cause of Missions, or a deeper sense of their obligation to help it forward by their prayers, their efforts, and their contributions.

MONDAY, MAY 6th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. F. BECKLEY, of Sherborne, commenced with reading and prayer. Rev. JOSEPH PARKER, of Manchester, preached from Acts xix. 26, and also offered the concluding prayer.

TUESDAY, May 7th.

Fetter Lane Welsh Chapel.—A sermon was preached, in the Welsh language, by Rev. D. Rees, of Llanelly, from Acts iii. 1—12.

WEDNESDAY, May 8th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. Newman Hall, prayer was offered by Dr. Halley, of New College. Rev. Alexander Raleigh, of Canonbury, preached from Esther iv. 13, 14. Rev. E. H. Delf, of Coventry, presented the concluding prayer.

Tabernacle.—Rev. H. Quick, of Bristol, read the Scriptures and prayed. Rev. Francis Tucker, B.A., of Camden Road, preached from John xii. 32. The service was concluded by Rev. S. Goodall, of Durham.

FRIDAY, May 10th.

Sacramental Services.

Craven Chapel.—Rev. J. Rowland presided. Addresses, prayers, &c., by the Revs. J Graham, G. L. Herman, and S. Luke.

Falcon Square Chapel.—Rev. E. Mannering presided. Addresses, prayers, &c., by the Revs. W. Fairbrother, J. S. Hall, J. B. Law, and E. H. Delf.

Union Chapel, Islington.—Rev. E. P. Hood presided. Addresses, prayers, &c., by the Revs. C. R. Howell, A. M. Henderson, H. Tarrant, J. Sugden, and W. Spencer.

Kingsland Chapel.—Rev. T. Aveling presided. Addresses, prayers, &c., by the Revs. H. Ollard, J. B. Coles, S. Conway, C. Dukes, and — Stanion.

Pembury Grove Chapel, Clapton.—Rev. T. Binney presided. Addresses, prayers, &c. by the Revs. Dr. Turner, A. McMillan, and J. Ross.

Hanover Chapel, Peckham.—Rev. J. G. Miall presided. Addresses, prayers, &c., by the Revs. J. Barker, LL.B., J. Frame, J. S. Wardlaw, A.M., and J. Pillans.

Trevor Chapel, Brompton.—Rev. S. McAll presided. Addresses, prayers, &c., by the Revs. J. Stoughton, J. Alexander, E. Porter, R. Macbeth, T. Alexander, E. Morley, and W. M. Statham.

Blackheath Chapel.—Rev. Dr. A. M. Brown presided. Addresses, prayers, &c., by the Revs. W. Gill, G. Gill, and J. Beazley.

Eccleston Chapel.—Rev. W. Chalmers, A.M., presided. Addresses, prayers, &c., by the Revs. B. Price, S. Hooper, H. Bachelor, H. Quick, J. H. Budden, W. Tritton, H. March, R. W. Carpenter, and J. S. Pearsall.

Park Chapel, Camden Town.—Rev. J. Fleming presided. Addresses, prayers, &c., by the Revs. P. Thomson, T. Mann, H. B. Ingram, and J. C. Harrison.

Hoxton Academy Chapel.—Rev. S. Martin presided. Addresses, prayers, &c., by the Revs. J. Raven, G. Gogerly, W. Grigsby, A. Buzacott, and Edwin Davies.

Craven Chapel.—Rev. John Corbin, presided. Addresses, prayers, &c., by the Revs. R. Brindley and W. Roberts, B.A.

Sion Chapel.—Rev. T. Adkins presided. Addresses, prayers, &c., by the Revs. W. Rose, A. Corbold, J. Kennedy, W. Tyler, and other Ministers.

The Anniversary Meeting of this Society was held on Thursday last at Exeter Hall, which was throughout densely crowded. The Chair was taken at 10 o'clock by E. Baines, Esq. M.P. On the platform were E. Ball, Esq., M.P., G. Hadfield, Esq., M.P., J. Kershaw, Esq., M.P., T. Barnes, Esq., M.P., Frank Crossley, Esq., M.P., Sir Culling E. Eardley, Bart., C. E. Mudie, Esq., J. Crossley, Esq., W. Willans, Esq., John Morley, Esq., Henry Rutt, Esq., Eus. Smith, Esq., P. Carstairs, Esq., Henry Spicer, Esq., W. D. Wills, Esq., W. C. Wells, Esq., J. K. Welch, Esq., &c.; the Revs. Thomas Binney, Dr. Halley, John Graham, Dr. Campbell, Dr. Tidman, E. Prout, J. Stoughton, John Alexander, Andrew Reed, Dr. Lockhart, T. Aveling, Newman Hall, J. H. Wilson, W. Tyler, George Smith, Dr. A. M. Brown, H. Allon, A. Raleigh, J. G. Miall, J. Kennedy, J. Beazley, Dr. Hugh Allen, E. Mellor, Dr. Morgan, Dr. Weir, &c.

The proceedings were opened by the singing of the 76th hymn in the Missionary Collection, "From Greenland's icy mountains," and the offering of prayer by the Rev. Joseph Beazley.

The Chairman said:—My Christian friends, my fellow-constituents and members of the London Missionary Society, I congratulate you on the return of another anniversary of that glorious evangelizing association. It is one of the oldest, the most important, and the most honoured of those great societies which at this season of the year gather in this temple of Christian philanthropy to acknowledge the goodness of God shown to them in times past, and to gain strength for further work in His service. Whilst every Christian must feel bound by the first principles of his faith to extend the Gospel of salvation as far as it may be in his power to extend it, there are some considerations which show that it is the special duty of England to be prominent and first in this great and sacred work. The first of these considerations which I would mention is the fact of our vast colonial empire, stretching round the globe, and our universal commerce, bringing the people of England into actual contact with almost every nation under heaven, and thereby giving opportunities which involve a sacred responsibility. The next of these considerations is the amazing and unequalled amount of moral power and means existing in this country itself, consisting in its material wealth, in its moral and political influence, in the freedom of its press, in the happy nature of its institutions, in all that tends to give to this land influence throughout the civilized and the uncivilized world. There is a third consideration higher than either of the others, which should have great and continual power with Christians, namely, the unparalleled amount of spiritual blessings which it has pleased God to heap on our happy land; where we live in the full blaze of Gospel light, in the perfect

enjoyment of religious liberty, with the happy knowledge of spiritual revival amongst us; where the word of God has "free course" and is "glorified;" and where inappreciable, inestimable blessings lay upon each man an individual obligation to return to the great Author of them all, whatever human service he can in the advancement of His glory and the salvation of His creatures. It is even fearful to contemplate the amount of privilege, of mercy, and of responsibility heaped upon this land by the facts to which I have alluded. How can we possibly discharge the responsibility which is laid upon us, except by the most active, untiring, and pre-eminent zeal in the promotion of that cause for which this Society was established? I have for years counted it a great privilege and happiness to be a humble member of this Society, and I have watched with deep interest its proceedings during many years of great, though not unmixed and unchequered prosperity. One happy feature of this Society, which I have always noticed, —not that it distinguishes it from most of the other great missionary societies which we are happy to know exist amongst us—is the entire singleness of object it has always shown, its absolute separation from all sectarian and from all worldly influences or objects, the happy and perfect union and harmony with which it has worked with all other societies established for the same great and sacred end. And then, has not God blessed this Society during the more than sixty years of its existence, with an amount of usefulness in various parts of the world, that overpays a thousand fold all the efforts which have been put forth, and all the sacrifices which have been made by its friends and its agents? I believe that the report which will be read to-day will state that the finances of this Society are in a prosperous condition; I believe it will tell you that a great work is being carried on by your missionary agents abroad, and that at home there is harmony and accord amongst the Directors; that, in short, great spiritual prosperity is being steadily realized by this Society. But we shall have the pleasure of hearing to-day some of those faithful and honoured men, who, having devoted their lives and all their powers to the great work of promoting the salvation of their fellow men and the glory of the Redeemer, have returned through the pressure of ill-health from their work, at least for a time, and will tell us something about the difficulties and trials which they have encountered, and something about the great and glorious things which have been accomplished through their instrumentality and that of their fellow labourers. I believe that the constituents of this Society will ultimately approve of the original selection of its great fields of labour in various parts of the world, and of the maintenance by the Directors of those fields of labour, which one after another were adopted by the earlier managers of this Society. Out of five great fields thus occupied by the London Missionary Society, three are such as involve us in special duties and responsibilities; being connected with our great colonial empire, they call upon us for special efforts for the advancement of the moral and spiritual welfare of those with whom we are thus brought into connection. The three fields to which I allude are South Africa, the West Indies, and India. In South Africa you have labouring no less than thirty-seven Missionaries, who have accomplished not merely a spiritual work, but also a great and glorious work of secular deliverance for those among whom they were placed. It was your honoured missionary Dr. Philip who was the means of delivering the Hottentots from the cruel bondage in which they were held by the Dutch Boers, who had so long been the rulers and owners of the colony. There are now to be seen towns, villages, churches, schools, smiling with the happiness of Christian communities, in the midst of those who were among the lowest, and some of them the most ferocious, of the savage tribes by whom the world has been peopled. Of the West Indies also, where we have nineteen Missionaries labouring, I may say that we are under a special obligation to its sable inhabitants, who for so many ages had been toiling under the rule of their task-masters, who happily, through a glorious act of liberality on the part of this country, were

redeemed from their servitude, but also still being held in much of ignorance and much of debasement, have a claim upon you to give them that knowledge, and to cultivate in them those qualities and habits which would fit them for the enjoyment of Christian freedom. Although one of our great reverses took place there in the ignominy, the death, the martyrdom, of John Smith, yet that grand reverse was overruled in the providence of God, and made one of the earliest and most efficient means of the abolition of slavery throughout the whole of our colonial empire. Then I turn to the great, the mighty empire of India, where I am happy to see that you have no less than fifty-two European Missionaries labouring at this time, and where 150,000,000 of our fellow subjects, possessing indeed an ancient civilization, and possessing high qualities of nature, are yet sunk in what is perhaps the foulest, most demoralizing, and most hateful of all the superstitions that prevail on the face of the globe. So that in these three fields of labour you have no less than 108 of your Missionaries out of 153 now labouring, and I venture to think that you will approve of the maintenance of those fields by the Directors. But then there are two other fields, each of them involving great though different kinds of interest. First, there is your earliest and youngest sphere of operations, once the darkest and then the brightest, Polynesia, the vast multitudes of islands that stand in the South Seas, and where such great triumphs have been won for the religion of our blessed Saviour. There you have no less than twenty-seven Missionaries labouring; and from that field, I believe we shall have one representative to-day. And then, there is the latest and largest of all the fields, and which has been recently opened to our labours, and which, not during our time only, or that of our fathers, but for 4000 years, has been closed against all foreign influence—the great, the unparalleled empire of China. I do not know what is the entire number of the European and American Missionaries who are labouring there; but I believe that your Society was the earliest in the field, and that it has a greater number of agents at present than any of those honoured Societies whose co-operation we hail with joy in that mighty field of Missionary enterprise. You have now no less than eighteen Missionaries labouring in China; and I am sure you will be pleased to learn that, so impressed are the Directors with the claims of the mighty empires of India and China, which contain together, it is estimated, nearly two-thirds of the human family, that they intend to send out this year no less than fifteen additional Missionaries to those great fields of labour. As regards China, Lord Elgin has lately stated that he has ascertained by the most careful inquiries that the estimate of the population, given long ago by Dr. Medhurst, in his book, and by other Missionaries of this Society, was perfectly well founded, and that the almost incredible, and absolutely inconceivable number of 400,000,000 of inhabitants crowd that vast, interesting, and now apparently divided and distracted empire. Perhaps the most remarkable event of the age in which we live is the opening of the empire of China to Western civilization, and to the efforts of the various Evangelizing Societies. And now, at the time when that opening has taken place, we see a great division in that empire, a rebellion which seems likely to be successful; and the most remarkable feature of which is that it is founded on a mortal hostility to the old idolatries and superstitions of the country. We cannot claim the rebels as enlightened Christians; but it is a marvellous proof of what God can do, and that in a short time, that they do to a certain extent recognise the true God, and set themselves against the religion which has been held for so many centuries by their forefathers. I believe this Society has the great and distinguished honour of having translated into the language of that vast empire, in two separate translations, the Word of God, and thus rendered it accessible to almost one half of the human family. Let me here say, what indeed in my conscience I am bound to say, that I do detest, with all my heart and soul, much of the conduct which has characterized both the commercial and political feelings of England with regard to China. I look upon the opium traffic as a detestable and accursed traffic, the effect

of which it will take ages to remedy. I believe, too, that in the history of several of the wars which have been overruled to the opening of the Chinese Empire, we have much to deplore. Although other powers may have been wrong as well as England, yet there has been an amount of wrong on our part for which we have reason to blush. But surely those who entertain this opinion are bound to offer all the compensation in their power, and the highest compensation that we can render is to diffuse the gospel of salvation in China, and thus confer upon it the greatest of all blessings. One sad and heart-rending reverse will, my friends, be laid before you to-day in the Report. But we are accustomed to reverses, and can sustain them, I trust, with humble Christian submission, especially as it is out of former reverses of this Society that we have seen its highest glories and successes spring. When your Missionaries were banished from Tahiti, the most signal proof was given that their work had been well accomplished; when they were expelled from Madagascar, the blood of the martyrs proved to be the seed of the church, and converts have multiplied more rapidly since that expulsion than they did previously. Thus out of evil has often sprung good. Perhaps even out of the loss of one of the most honoured and celebrated of all your Missionaries, out of the martyrdom of John Williams, at Eramanga, arose the highest amount of good that has been wrought among the inhabitants of the other islands around. It was not the thirst of vengeance and blood which was excited by that event, but the true spirit of Christianity, nay of Christ himself, that spirit which led Him to say, "Father, forgive them, for they know not what they do." One other observation will close these preliminary remarks. In the western hemisphere a great calamity has befallen civilization and Protestant Christianity. Our great ally in the work of Protestant Missions, the United States of America, is divided into two parts. The awful crime of slavery has drawn down upon the American people the terrible retribution of civil war; and it is to be feared that that great body of most pious, distinguished, and successful American Missionaries, who are scattered abroad throughout Turkey, and Syria, and Persia, and India, and Birmah, and China, and Polynesia, may fail to obtain some of that support which they have been accustomed to receive from their fellow-countrymen. Hence they may have to appeal to you for help, and I trust that if they should do so, you will not have the heart to refuse it. I will conclude with one inspiriting consideration, and that is, that the enterprise in which we are engaged is one that cannot fail. The word upon which it rests, the word of promise, is more stable than the everlasting hills. The world must "be filled with the glory of God;" all men must "be brought to the knowledge of the truth." God has from eternity given to His Son "the heathen" for His "inheritance," and the "uttermost parts of the earth" for His "possession." The question is, then, shall we take a part in this great work? shall the deliverance be wrought out by us, or shall we stand aside, and not, when it comes to be accomplished, be partakers of the labour, the honour, and the joy? I trust that an effectual answer will be given by this meeting to that question.

The Rev. Henry Allon, on behalf of Dr. Tidman, who was suffering from a severe cold, read the following Report:—

The Directors of the London Missionary Society, in the review of the Missionary year of which they now present a sketch rather than an adequate report, are thankful that, through the grace given to them, they have not ceased to urge the ever-growing claims of the Society on the earnest prayers and increasing liberality of their constituents, and they gratefully acknowledge the cheerfulness and energy with which its friends have well sustained its operations and its interests.

In the prosecution of their great enterprise, some of our self-sacrificing and heroic Missionaries have had to sympathise with their suffering people under the awful calamities of

cholera and famine, while others have found their graves on the pestilential deserts whither they had gone, at the call of their Redeemer, to save immortal souls from death.

But, amidst these sad occasions for sorrow and humiliation, our motives to steadfastness and ardour were never so powerful, and our prospects of success never so glorious, as those which are supplied by the history of our Missions throughout the Sixty-seventh year of the Society's operations.

To each of these prominent features of interest the Directors invite the special though brief attention of their assembled friends.

I.

The HOME PROCEEDINGS of the Society, with their results, are highly encouraging, and claim our special thankfulness to God.

By some sincere friends of the Society it has been feared that the successive appeals for new and extended Missions in AFRICA, INDIA, and CHINA, would operate injuriously on its ordinary income; but these apprehensions have happily proved groundless. On the contrary, the unparalleled magnitude of these several objects has added strength to the permanent claims on our Missionary zeal, and has thus tended to increase rather than diminish the Society's annual resources.

It will be remembered that in the income of the last year, in addition to special contributions for India and China, amounting to upwards of £13,000, there was also included the munificent reversionary gift of £9500 from a deceased Friend, making a total of £22,500, which must be regarded as supplementary to the Ordinary Income.

During the present year the various Contributions for special objects have not greatly exceeded £10,000; but, with this deduction, the *Ordinary* Income for the year exceeds that of the year preceding.

INCOME, 1860-61.

ORDINARY.

Subscriptions, Donations, and Collections	£46,971	8	2
Legacies	6624	9	7
Fund for Widows and Orphans and Superannuated Missionaries	3048	10	7
Australia and Foreign Auxiliaries	1527	7	3
Dividends, etc.	1080	15	9
	59,252	11	4
Missionary Stations	15,976	4	4
	75,228	15	8

SPECIAL.

For the Extension of Missions in India	1648	1	0
For the Extension of Missions in China	2558	10	2
For the Relief of Sufferers from Famine in Southern India	877	5	11
For Repairs and Outfit of the "John Williams"	5050	14	6
Total	85,363	7	3

EXPENDITURE.

Home Payments	66,084	0	2
Raised and Appropriated at the Mission Stations	15,115	5	10
	81,199	6	0

JUVENILE EFFORTS FOR THE MISSIONARY SHIP.

In acknowledging the *Special* Offerings of the year, the Directors cannot but express their warmest gratitude to their *Juvenile Friends*, by whose exertions the sum of £5050 was raised within a few months for the Repairs and Outfit of the "John Williams"—an amount not only sufficient effectually to meet that twofold object, but leaving a balance of about £1000 towards the expenses of the vessel during her prospective voyage. This amount, *added to the produce of former efforts*, makes a total, raised on account of the Missionary Ship by the children of England associated with the Society, of £22,200. While gratefully receiving this most valuable offering of their young friends, the Directors affectionately hope and pray that the heart of every contributor may, in the morning of life, be dedicated to that Saviour whose glorious cause he thus promoted by sending the Gospel to the perishing heathen.

ARRIVAL AND DEPARTURE OF THE "JOHN WILLIAMS."

The "John Williams" reached the Port of London on the 30th of June last, and, having undergone a thorough and complete repair, and been amply provided with all necessary stores, she sailed again for the South Pacific on the 23rd of November—being her *fifth* voyage to that distant ocean. The Directors cannot omit to acknowledge their obligations to the several gentlemen in the shipping interest by whom the works were executed, not only for the satisfactory manner in which they were performed, but also for their liberal contributions toward the expenses incurred.

The vessel is again intrusted to the command of Captain Williams, whose Christian character, nautical skill, and able seamanship, both the Directors and the several Missionary Voyagers who have sailed in her, are most happy to acknowledge.

Five new Missionaries embarked in the "John Williams" to reinforce our Polynesian Missions—Messrs. Green and Morris, appointed to the Society Islands, and Messrs. Simmons, Lawes, and Bird, to the Samoan Group, with a view to the settlement of one of their number upon Savage Island. After a short and prosperous voyage of sixty-two days, the vessel reached the Cape of Good Hope on the 24th of January, where several of her passengers completed their voyage. Of these, a devoted Missionary of the Paris Society, appointed to labour among the Bassutos, describing the voyage, writes:—

"The sixty-two days which we were allowed to spend on board the charming ship of your Society will for ever remain engraved in our hearts. We pray you, dear Sir, to thank the members of your honourable Committee very heartily for us, for having granted us the privilege and happiness of sailing on board their ship. We have been most happy with your Missionaries; they have all shown us much Christian affection."

A female friend, also connected with the Paris Society, writing from the fulness of a grateful heart to her relatives in that city, observes:—

"I have had daily proofs of the Lord's loving and faithful care. He has surrounded me with friends who have lavished on me the tenderest care, so that I have wanted for nothing; and I have often been led to ask myself what must be the state of those who voyage in ordinary vessels? In this one we are *at home*. Every comfort has been provided for the passengers by the kind Christian forethought of the Directors, and I believe we know the trials of our position only under their most gentle and alleviated form."

On the 29th of January the "John Williams" proceeded from the Cape to Australia, where the friends of the Society in the several colonies are waiting to give her Missionary voyagers a hearty Christian welcome.

DEPARTURE OF MISSIONARIES.

The Rev. Joseph Mullens, after rendering valuable assistance to the Society and to the cause of Missions generally, during his visit to England, returned with his family to Calcutta in the month of September, accompanied by the Rev. J. E. Payne and the Rev. George Shrewsbury, the former appointed to Calcutta, and the latter to Berhampore. They safely reached their destination on the 20th of December, and forthwith entered on the duties of their respective Missions.

REVISION OF THE SCRIPTURES—VERNACULAR CHRISTIAN WORKS.

The Rev. R. C. Mather returned to India in November last. During his sojourn in England, he was employed by the Committee of the British and Foreign Bible Society in the revision of the Bible in Urdu, for which he was eminently qualified by his scholarship in that language; and before his departure from England, Mr. M. had the satisfaction of carrying the whole of the sacred volume through the press.

During the latter part of the year, two of our devoted and experienced Missionaries from Polynesia have also been engaged in similar labours by the Committee of the British and Foreign Bible Society—the Rev. Dr. Turner in superintending the printing of the revised edition of the Samoan Bible, and the Rev. Alexander Chisholm in rendering like service with the revised edition of the Scriptures in Tahitian.

The funds of the Bible Society will ultimately be relieved of all the expenses connected with these Polynesian Versions. This has been realized in all former editions; and the Christian Islanders continue not only willing but anxious to possess the Bible, though at a price fully equivalent to the entire outlay.

Next in value to the inspired Volume, are suitable works for its illustration, in the languages of the people among whom our Missionaries labour; and the Directors cannot but again express their gratification at the prosecution of this important object by Brethren well qualified for the task, in almost every field of Missionary labour. The Reverend J. H. Budden, now in this country, is engaged in carrying through the press five works in Urdu and Hindee—a most valuable contribution to the Vernacular Christian literature of the many millions of North-Western India. The Committee of the Religious Tract Society have generously assisted Mr. B. by a grant of half the expense of printing his several volumes.

INCREASE OF MISSIONARY STUDENTS.

At the date of the last Annual Report, the number of the Society's Missionary Students was Twenty-two—a number much larger than the Directors had been able to report for several preceding years. Of these, Six have since gone forth to Missionary labour; but during the year, Twenty new candidates have been received, making the present number of Missionary Students *Thirty-six*. Several additional applications are under consideration, and it is confidently hoped that hereafter not less than *Forty Students* may be annually sustained by the Society—a number barely sufficient to supply the vacancies occasioned in the present band of labourers by disease, old age, and death; and to enable the Directors to fulfil their engagements of sending forth an increased number of Evangelists, more especially to India and China.

The large increase in the number of Candidates for the service of Christ among the heathen, must afford to the friends of the Society peculiar gratification, inasmuch as it may be regarded as a gracious answer to the special and importunate prayers which have ascended from the hearts of thousands to the Lord of the harvest, that He would send forth

more labourers to occupy the fields of almost boundless extent, which His providence has opened.

The Directors cherish the expectation that in the course of the ensuing autumn *Six* of the Missionary Brethren now in England will return with renovated strength and energy to their several fields of labour in the East, and that they will be accompanied by at least *Fifteen new labourers* for India and China.

The *present* number of the Society's European Agents is 153, of whom Twenty-seven are connected with the several Missions in the South Pacific, Nineteen labour in the West Indies, Thirty-seven in South Africa, Eighteen in China, and Fifty-two in India.

During the year, the Directors have had the pleasure of holding the usual half-yearly meetings with their Co-Directors from the country; and on both occasions they have been favoured with the unanimous expression of their concurrence in the measures adopted for the management of the Society.

II.

The hopes of the Directors and the interests of the Society, have, during the year, been deeply affected by unforeseen visitations of SUFFERING and BEREAVEMENT.

CHOLERA AND FAMINE IN TRAVANCORE.

It is an interesting fact, well known to the friends of the Society, that its Mission in the Province of Travancore is, next to that of the Mission in Tinnevelly, the strongest and most promising of any in Southern India. In the last Report the Directors had the great satisfaction of stating that the unrighteous persecution which the Native Christians had suffered in the year preceding from their heathen countrymen had, through the intervention of the British Government, happily terminated, and that the Mission Churches again had rest.

The year 1860 commenced with auspicious prospects to the Missionaries and their flocks, and they rendered grateful praise to Him who had made the wrath of man to praise Him, and turned their flowing tears to streams of joy. But in the midst of their enjoyments, clouds and darkness were gathering around the throne of their Father in heaven, and accumulated afflictions awaited them, not from the wrath of their enemies, but from the hand of God. Cholera in its most fearful form, and in a period incredibly short, swept away thousands of the people, of whom about fifteen hundred were connected with our several Mission Stations; and while those who just escaped its fatal power were still emaciated and helpless, the pestilence was followed by dearth and famine, and multitudes have been reduced to beggary, starvation, and the grave.

From the letters of our Missionaries, written in the midst of these aggravated sufferings, the Directors select the following brief but expressive passages. Under date Neyoor, Nov. 19th, the Rev. F. Baylis writes as follows:—

"Owing to long-continued drought, there was no harvest here at the usual time (September). Food has in consequence been gradually rising to famine prices, and many of the people around us are literally starving. About a month ago, the tanks were all dried up, so that even water for the cattle could scarcely be procured, and large numbers of cocoa-nut and other trees were withered, which is not a common occurrence.

"But this has not been the greatest of our trials. That dreadful scourge, cholera, has been in our midst, taking away numbers of our people, and, so far as I am able to ascertain, a far greater proportion of the Heathen and Catholic population. You may judge how great its ravages have been when I tell you that, in this district alone, at least 400 of my people (250 adults and 150 children) have been taken since the beginning of September. This is nearly *a tenth* of the whole number of adherents under my care. The mortality has been even greater in the Pareychaley district. Altogether I reckon, that of those regularly connected with our South Travancore Missions, 1200 *of all ages* have been carried off in this visitation, many of them very suddenly. . . .

"People say they have never known any thing like this before. Cholera has often attacked villages here and there quite as violently, but this time it appeared to be *in every place*. There is scarcely a village that has been free—scarcely a household into which death has not entered. From this congregation, twenty-two have been taken, among them a catechist (J. Rathbone), and the wife of the catechist C. Glover, but some of my congregations have lost from thirty to forty-five individuals."

The sufferings of the people in the vicinity of *Trevandrum* exceed even those of *Neyoor*; this will be seen from the following affecting representation of the Rev. J. Cox, dated December 6th, ult.

"Since the commencement of Missions in Travancore, I believe that no year like the present has been experienced. Last year the hand of man was raised against our work; but it quickly fell palsied, and many saw and owned that God was with us, therefore no one who rose against us could prosper. But the year through which we are passing is far different. God himself has smitten this land, and His sore judgments, famine and cholera, have been, and still are, carrying away hundreds into eternity. Continued drought destroyed the rice crops, and numbers of the inhabitants fainted from want of food and shrunk to mere skeletons. Men whom I knew as strong able-bodied labourers, I saw after a month or two, and could not recognise, in their emaciated forms, the identity of their former selves. At the time when great numbers were in this weakened condition, and still without the means of subsistence, the cholera swept over the land from the south towards the north, and fatal as that disease is in ordinary circumstances, now it became awfully destructive. It found but shadows of men to encounter, and they passed away before its breath.

"I see no prospect yet of relief, from the great scarcity of food; the rains in October were very deficient, and consequently in many places the rice crop has failed. Lately a black caterpillar has appeared in swarms in the rice fields, and has destroyed the crops where, notwithstanding the drought, they had a small supply of water. There are many cases where people survived the attack of cholera, but could not obtain food to regain their strength or to support life, and thus they sunk from exhaustion, and died. I find it impossible to give adequate relief to the sufferers connected with my Mission. The schools are nearly all stopped, partly from the late prevalence of cholera, and partly from the children not having food to enable them to leave their houses. Many, in order to obtain a little food, have disposed of the few things they had in their houses, or have mortgaged or sold the few trees they possessed; these means are now exhausted, but the famine still continues. We cannot expect rain again till about April, except a few intervening showers. The heart is overburdened with anguish at the sight and contemplation of all this distress. The Sircar has provided work in making and repairing roads, and in cutting a new canal; and this gives help to many, but it does not meet the case of the weak, the languishing, and infirm."

Two months later our Brother yet further enlarges on the sufferings of the people.

"Not only in the twenty-three years I have been in Travancore, but as far as the memory of the oldest of the inhabitants reaches, no such distress and mortality, and no such combination of causes to produce them, have been known. . . .

"From all I learn, not less than 1500 souls connected with our Missions have been taken away, mostly in the three months of September, October, and November; and it is impossible to know how many of those not connected with us have died. . . . The people of the labouring classes have hitherto managed to live by selling the few things they had. Trees in the gardens, tools for their work, and even doors, and other parts of their houses, have been sold to buy food; and now these resources are exhausted. They have eaten roots and leaves, till these have failed. The green tamarind from the trees has made an article of food, and the stones of it are being sold by the roadside. Existence, prolonged by such substances, becomes only a burden, as the emaciated body and swollen limbs testify. One feature more must stand distinct in its own darkness. *The people are selling their own children, and this for a mere trifle.* I hesitate to mention the lowest sum I have heard; but for a quarter of a rupee, and less, they sell their children into slavery of the Mohammedans, and others, on the sea coast; and *they* have the means of disposing of them again, so as to make much profit. Of course, they make converts of them at once. The poor starving parents, instead of seeing their children dying with hunger, which they are unable

to appease, know, or hope that they have something to live upon. How deeply we should pity them, in this extremity of misery!"

Mr. Cox, in a letter received by the last mail, and dated as late as March 21st, very gratefully acknowledges the pecuniary assistance he had already received, and bears also a willing testimony to the zeal and liberality of the Rajah, the native officers, and the British Resident, in their efforts to alleviate the miseries of the famishing people. Still, however, their condition was most deplorable, and the following brief extract from his letter, shows how heavily this calamity falls upon the children.

"The Dewan has aided me to put up a small house for starving children, near my bungalow; and, though it is not yet finished, I have already received twenty-six—some Christian, and some heathen. One of these had been sold; one is the daughter of a man who has sold three children, and was about to sell this, if he had not heard of this asylum; two are the remains of two families, in each of which two children have died from want of food; the others are children of widows whose husbands died in the pestilence last year, or of parents who have no means to support their children. . . .

"Yesterday I went to the cunjee house on the east side of Trevandrum, to see the poor receive their meal. When I arrived, 1800 of several castes had just been fed, and then I saw 600 Puliars (former slaves) sit in rows on the dry sand of the river to take their food. Poor creatures, many of them were but skin and bone, and, without these supplies of charity, many would have died."

That these statements of our Missionaries in no degree exceed the mournful reality, will be evident from the following extract from the "Cochin Courier":—

"The dire calamity which now prevails in Travancore has no precedent in the present century, and mothers have actually been reduced to that last alternative of despair, the sacrifice of the tenderest feelings of nature, to procure the means of prolonging their wretched existence. Never were the demands of mercy and philanthropy more imperative than on the present occasion, or the necessity for prompt and decisive action on the part of the government more apparent. In South Travancore the distress has reached its height, and we have it on authority that we are unable to question, that *parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighbourhood of Cotaur, a fine boy about seven or eight years of age was offered for sale by a poor woman for eight chucgrums, or four annas and a half!* Trevandrum, we are informed, literally swarms with the miserable poor, and despite the feeble efforts of private benevolence, many are dying daily from starvation."

Such narratives could not fail to awaken the deepest sympathies of humanity and religion; and their insertion in the pages of the "Missionary Magazine" has already been followed by contributions from friends of the Society, specially intended for the relief of the Travancore sufferers, amounting to upwards of £870.

All classes of the British public have been moved with deep compassion by the awful calamities which have befallen the *Natives of North-Western India*, and large funds have been raised to provide food for the starving millions; and even these efforts of enlarged benevolence will be insufficient to do more than mitigate the sore and wide-spread evils. This generous help has, however, been *restricted* to the *North-West:* but while the famine extends in those provinces over a wider sphere, and the number of sufferers is proportionately greater, yet the intensity of their distress can scarcely exceed that of the inhabitants of Travancore. Of these Tamil sufferers upwards of *Eighteen Thousand* have renounced idolatry, and placed themselves under Christian Teachers, of whom about *Twelve Hundred* are in membership with our Mission Churches: and while Christian charity will extend its sympathy to every object of suffering humanity, it is under an obligation of the highest authority specially to do good to the necessitous and afflicted of the household of faith.

The Directors are therefore truly thankful to those friends who have so kindly and

promptly contributed to the Famine Fund for Travancore. They have already advised their Missionaries as to the best methods of its application; and in the hope of receiving additional donations for this urgent case they have authorized them to draw on the Treasurer for £1000.

FAILURE OF THE MISSION TO THE MAKOLOLO.

Since the massacre of Williams on the Island of Eramanga, in the year 1839, no event has befallen the Society so deeply afflictive as the issue of the arduous attempt to establish a Mission among the native tribes on the north of the Zambesi—the great river of Central South Africa. The Christian public in general, and the members of the Society in particular, are well aware that, as the result of Dr. Livingstone's travels while in the service of the Society, and at his special instance and advice, the Directors, with the cordial concurrence of their constituents, resolved to establish two Missions, the one on the north of the Zambesi, among the Makololo, and the other on the south, among the Matabele.

The attempt to establish the former was committed to the Rev. Holloway Helmore, with Messrs. Price and Mackenzie as fellow labourers; and with the mournful result the friends of the Society are already acquainted. The difficulties and dangers attendant on their journey of nearly a thousand miles from *Kuruman* to *Linyanti*, were such as nothing but the noblest Christian principles would have induced them to encounter or enabled them to surmount. Of these, the chief was the destitution of water both for themselves and their oxen; so that in more than one case, they were obliged to remain several weeks in the vicinity of a fountain, not knowing how remote the next might prove. One of these trials of faith and patience is thus described by Mr. Price:—

"From the Zouga we travelled on pretty comfortably, till near the end of November, when we suffered much from want of water in the neighbourhood of a place named Gukobo, which, by way of distinction, was called 'Detention Pool.' For more than a week, every drop of water we used had to be walked for about thirty-five miles. You may imagine dear Mrs. Helmore's feelings when, one afternoon, the thermometer standing at 107 deg. in the shade, she was saving just *one spoonful* of water for each of the dear children, for the next morning, not thinking of taking a drop herself. Mr. H., with our men, was then away searching for water, and when he returned the next morning with the precious fluid, we found that he had walked full *forty miles*. Little Henry remarked, 'How happy we shall be, now that Papa has brought us water.' We left that place on the day after Christmas day, and proceeded on our way to the Makololo. But about a week's journey thence, we had to halt for three weeks until rain came."

At length, after enduring innumerable difficulties and privations for seven months, they arrived, on the 14th of February, 1860, at Linyanti, the residence of the Chief Sekeletu.

"The King," writes Mr. Price, "was said to be out hunting, and was not likely to return for two days. However, on the morrow, a fine fat ox was sent to us for slaughter, and on the third day Sekeletu himself, accompanied by an immense number of his people, came to see us, bringing presents of beer.

"Nothing had been seen or heard of Dr. Livingstone, and therefore we had a consultation as to what we should do. Sekeletu refused to allow us to remove elsewhere, or even to point out a healthy place where we could settle down and wait for the Doctor, but proposed that we should live with him. This proposition was of necessity accepted, and we began forthwith to build temporary houses. Mr. H. preached in the King's Kotla on the first Sunday, and also on the morning of the second."

Thus far, although disappointed by the non-arrival of Dr. Livingstone, and grieved by the refusal of the Chief to allow them to seek a salubrious spot for the Mission, our Brethren were sustained by hope, and forthwith commenced their work of mercy among the people.

"But now," says Mr. Price, writing to the sister of Mr. Helmore, "begins a dark, very dark chapter in the history of the Makololo Mission, than which perhaps there are not

many darker in the history of Christian Missions. In the course of about a week we were all laid low, but more especially Mr. and Mrs. Helmore, the four children, and all our servants; but through the great mercy of God Mrs. Price and myself were still able to move about a little, although with great difficulty. We were able to attend a little upon our dear friends the Helmores, neither of whom could hardly move a limb. As I was going round one evening to see if they were all comfortable, I found the four children lying on a bed on the outside of the tent, and Mrs. H. by the side of the bed on a cushion. They were all asleep. I felt their foreheads, &c.; at last I came to dear little Henry: he was cold—he had just slept the sleep of death. I immediately went and informed his father, who was lying in the tent: he told me I had better not tell Mrs. H. till the morning. I took the child into the tent and wrapped up the body in a piece of carpeting, and engaged men to prepare a grave, that we might bury him the next morning. He was buried by the side of Malatsi, my waggon driver, who had died a few days previously. When it was told Mrs. H. she took no notice whatever, although it was her *dear, precious* little Henry. This was on the 7th of March; on the 9th our own dear little baby died. On the 11th Selina Helmore died, and on the same day Thabi of Lekatlong. On the 12th Mrs. H. died. Mr. H. had some conversation with her shortly before she expired. She said she had no desire to live—her work was done, and she wished to go home to Jesus. After that, Mr. H., and Lizzie, and Willie improved considerably, until about the middle of April, when Mr. H. paid a visit to Sekeletu in the town, and came back very tired and feeling very unwell. From that time he became worse and worse, and on Friday afternoon, April 29th, he fell into a kind of sleep, and remained in that state of unconsciousness for about thirty-five hours, and then, on the night of Saturday breathed his last.

"All these I wrapped up and consigned coffinless to the silent tomb with my own hands, with the exception of my own child, which died in the arms of its mother whilst she sat by my bedside as I lay helpless from fever. Never have I seen so much Christian courage, patience, and zeal for Christ's cause displayed as in Mr. and Mrs. H., amidst all that they suffered both on the journey and at the Makololo.

"When we saw that Mr. H. was becoming seriously ill, we endeavoured to get him to give us some instructions as to how we should manage with the two dear children and his goods. But alas! it was too late; he had in a great measure lost his power of speech, and it was only by putting a direct question to him that we could understand anything, for he could not say more than just yes or no. One thing that he particularly desired me to do was to take his children to Cape Town and see them safely on board ship for England."

From this scene of pestilence and death the solitary Missionary and his devoted wife prepared to depart as the only means of saving their own lives and the lives of the little orphans intrusted to their care.

By the last African Mail, letters to the Directors arrived from Mr. Price, Mr. Mackenzie, and our venerable friend Moffat, dated Kuruman, February 20th, where they had all just arrived after their long and trying journey.

That of Mr. Price, which is deeply affecting, confirms the several statements already given of the sufferings and losses at Linyanti, and supplies the strongest proofs of the unprincipled and cruel conduct of the Chief. The following are some of its heart-rending details:

"What were my feelings on the morning of the 22nd of April, as I followed the remains of my dear Brother to the silent tomb, can better be imagined than expressed. All then fell upon me, and I was so reduced that I was hardly able to move, and my poor wife had entirely lost the use of her feet and legs.

"But I forthwith began to make preparations for returning to the South, although I was obliged to be carried or led about from box to box; and packing for a couple of hours in the morning would lay me up completely for the two following days. However, I managed to get all ready by the end of May. Up to the time of Mr. H.'s death, the Makololo were pretty quiet; whether we lived or died they did not trouble us much. But when he died, and I began to prepare for going away, then began our real troubles. By day, things were taken before our eyes by force, if they were not delivered up willingly; and by night, stealing by wholesale; my clothes, that I had been wearing during the day, were stolen at night from the foot of my bed. When I was ready to go away, Sekeletu came, and, without any ceremony, took possession of Mr. H.'s new waggon, and a host of goods of his and mine. They being taken, he demanded two front and two hind oxen, wherewith to train others; then he

compelled me to remain and let my men train oxen for him. All my guns and ammunition, both tents, and a host of other things were taken whilst I was still at the town. One day I was lying on the ground hardly able to move, when a messenger came from Sekeletu demanding some more goods before I could go away. I said if they did not let me go soon, they would have to bury me beside the others. I was simply told that I might as well die there as anywhere else.

"At length on the 19th of June, we left the town accompanied by Sekeletu in his new waggon. In the evening we reached the river of Linyanti, and on the following day all the remaining goods were taken over in canoes. That being done, a message came to me from Sekeletu to this effect, that now the goods were on one side of the river and the waggons on the other, and that they would remain so until I went over and delivered up all Mr. H.'s goods. I remonstrated, but in vain; I was like a lamb in the lion's mouth. A great many of my own things also I had to deliver up. Three cows also and several oxen were taken at that river. Having thus got a good draining there, I proceeded to the Chobe. I took out all my goods ready for crossing, and then a message came to me that Sekeletu had hitherto got only Mr. H.'s goods, and that now he must have mine. After a good deal of pleading, I was allowed a few things for the journey, such as a couple of shirts, a vest or two, two or three pairs of trowsers, an old coat that I had worn in England about two years, an old pair of shoes which I had on, &c. Already they had taken all my bed-clothing, with the exception of what was just sufficient for one bed; for the other we had a kaross. But before my oxen could cross the Chobe, I must needs deliver up one blanket. Every grain of corn which I had for food for the men, they had taken, and for all these things I did not get even a goat for slaughter for the road. These were my prospects for a journey of upwards of a thousand miles to Kuruman.

"Alas! when will this dark chapter end? On the plain of the Mababe, on the evening of the 4th of July, Mr. H.'s two children, my own dear wife, and I met together for our evening meal, when we entered into conversation about what we had seen and suffered; and feeling that we were beginning to breathe again the free air of the desert, we admonished one another to forget the past and think of our mercies; for we felt that we had still what might, through the mercy of God, bring us within reach of help. My dear wife had been for a long time utterly helpless, but we all thought she was getting better. She went to sleep that night, alas! to wake no more. In the morning early, I found her breathing very hard. I spoke to her, and tried to wake her, but it was too late. I watched her all the morning. She became worse and worse, and a little after midday her spirit took its flight to God who gave it. I buried her the same evening under a tree—the only tree on the whole of the immense plain of the Mababe. This was to me a heavy stroke, but 'God was my refuge and strength, a very present help in trouble.' Such things are hard to bear; but God knoweth our frame, and as our day is, so is our strength."

In this letter Mr. Price expresses a strong impression that Mr. and Mrs. Helmore, their children, and the Bechuana Christians who died at Linyanti, were all the victims of poison administered to them by the Chief, through the presents they received on their arrival at his town. This painful conclusion of our friend is founded on the report of certain of the Makololo, who also informed him that after his departure the body of his beloved wife had been disinterred and mutilated, and the face taken to Linyanti for exhibition. But the notorious habits of invention and lying of these people would afford strong ground for distrusting such statements. Sir George Grey, and other friends at the Cape, were also of opinion that the symptoms and characteristics of the disease were identical with the fever which so often prevails in the interior, and which Dr. Livingstone so frequently witnessed and even suffered on his former travels. With regard to the latter report, had it been true, it can scarcely be imagined that such a revolting fact could have been altogether unknown to Dr. Livingstone when he subsequently visited Linyanti. The hope, therefore, may at least be cherished that our bereaved friend may hereafter be relieved of these aggravations of his accumulated sorrows.

JOURNEY TO THE NORTH, OF THE REV. J. MACKENZIE, AND MEETING WITH THE REV. R. PRICE.

When Messrs. Helmore and Price commenced their journey to the north, in the month of July, 1859, Mr. Mackenzie, who was appointed as their fellow-labourer in the Makololo

Mission, was prevented (and, as it now appears, most providentially) from going with them, and remained at the Kuruman until May in the following year. In that month he started, with Mrs. Mackenzie and their infant, in the hope of surmounting the difficulties and perils of the wilderness, and of shortly uniting with his Brethren in their embassy of mercy to the Makololo. The former part of the journey was comparatively easy, and the travellers went forward cheerfully. But sore trials awaited them, not only from the want of water, but from the conflicting and self-interested counsels of their native guides, and, above all, as at length successive reports told them, of the afflictions and death of their beloved friends.

The first intimation of these sad tidings is thus described by Mr. Mackenzie, in a letter dated Bamangwato, 4th December, 1860 :—

"At Maila, an old Bushman, who had just arrived from the Mababe, was brought to me by the Chief, Putse, to 'tell me the news.' Putse said, 'Perhaps what he has to tell you is lies—perhaps it is truth ; at any rate I thought it my duty to bring him to you before you go forward to the country from which he has come.' The news was to the effect that Sekeletu had killed all the white people who had gone to him, and had taken their property. Of course I smiled at the old man, being convinced *then* that Sekeletu was not the man to do such a thing. When we reached the Zouga we met with a party of Lechulatebe's people going up the river in a boat. They arrived at the great bend of the river at the same time with my waggon. These men told me the same tale—all the whites were killed, but one man and two children, who, they said, were now at Lechulatebe's place. Knowing that the Batowana and the Makololo were enemies, I did not credit them, viewing the story as one got up for the purpose of inducing me to turn aside to their master instead of going to his enemy, Sekeletu. The four Batowana left me, saying, 'they had never seen such a hair-headed white man.' They assured me at the same time that they would acquaint my friend of my arrival at the river, and that they had no doubt—if I would only wait—I should soon receive a letter from him. . . .

"On Saturday, the 8th September, while we were moving along the river's bank, a little above 'Mpash's village, I beheld a party of men coming from the river and directing their course to the first waggon, which they stopped. On going forward and asking their reason for stopping my waggon, the chief man answered that he came from the king, and had brought boats to carry my goods over the river. I told him that I did not intend to go to Lechulatebe's, and therefore did not need his boats. 'But I have brought the white man with me—your brother—the son of your own father.' I answered, 'Where is he then?' and if you have the white man, why do you come without him?' 'Because he is sick and tired, and remained in the boat.' Still I did not believe this statement, and therefore answered, 'I will go on just as I intended; if you have got the white man bring him to the ford, where we shall sleep, and where we shall rest to-morrow (Sunday), and then I shall believe you.' The waggons accordingly went on. About sunset we drew near to the out-spanning place. It was a beautiful well wooded spot, and the river gave a life and freshness to the prospect which those alone can appreciate who have toiled through the riverless, almost waterless, deserts of South Central Africa. I shall not attempt to describe my anxiety on nearing this place. Could it after all be true that my dear friends had thus been swept away? I went on with the first waggon, engrossed in anxious thought, when the driver said to me, in a tone which made me start, 'Ki ena,' (It is he). I sprang from the waggon, and went forward to meet some one, who, I could see through the trees, was a European. At length I saw it was my dear friend and brother Mr. Price. 'But can it be that all this which I hear is true?' I hurriedly asked, almost before I had grasped his hand. Alas! I saw what the answer would be before I heard it—'All is true.' And then I had to go back and break the news to Mrs. Mackenzie, that her beloved fellow-labourers Mrs. Helmore and Mrs. Price were no more! Oh! it was indeed a trying hour. Hopes which had cheered us during our long journey were now dashed to the ground; and bright pictures which had often filled our minds with pleasure now gave place to one gloomy scene of desolation and of death. We sat down and wept for those who were not. Our men betokened their sympathy by the solemnity of their countenances; and the simple Makoba stood at some distance witnessing the scene."

On the arrival of our Missionaries at Linyanti, they found Sekeletu, the Chief, much disappointed at the long delayed return of Dr. Livingstone with the party of his subjects by whom he was accompanied in the year 1855 from Linyanti to Tette. About four months

after the decease of our lamented friends, Dr. L. arrived at Linyanti, and heard for the first time of these mournful events, and on his return to the east he wrote the following letter to the Foreign Secretary, dated Chicova, Zambesi, 10th November, 1860 :—

"My dear Sir,—On reaching the country of the Makololo, in August last, I learned to my very great sorrow that our much esteemed and most worthy friends the Helmores had been cut off by fever, after a very short residence at Linyanti. Having been unexpectedly detained in the lower parts of this river until May last, my much longed for opportunity of visiting the upper portion was effected only by performing a march on foot of more than six hundred miles; and then I was too late to render that aid which I had fondly hoped to afford. The poignancy of my unavailing regret is not diminished by remembering that at the very time when our friends were helplessly perishing, we were at a lower and much more unhealthy part of the river, and curing the complaint so quickly, that in very severe cases the patient was able to resume his march on foot, a day or so after the operation of the remedy. It was first found effectual in the cases of my own children, and an English party at Lake Ngami, in 1850, and has been successful in every case of African fever met with since, without causing loss of strength to the patient. Aware how readily one may deceive himself as to the effect of particular remedies, I said little about it more than is stated towards the end of the 'Missionary Travels.' The ample experience of this expedition seems to warrant speaking of its value more positively. The medicines employed are common ones, but used in a way which many believe ought not to be attempted without certain preliminary measures. I take the liberty of inclosing the prescription.

"From all I could learn, the Makololo took most cordially to Mr. Helmore. They wished to become acquainted with him—a very natural desire—before removing to the highlands, and hence the delay which ended so fatally. Had his life been spared a little longer, there is no doubt but that a promising Mission would have been established. He told the people subsequently to the death of his wife, that 'nothing would prevent him from going and doing his duty whither he had been sent. Whoever did, he would never turn back from his work.' This I have learned from my present Makololo companions; and I hope that the same spirit may animate the members of the Society that sent him.

"Our course for part of the way lay along the north bank of the Zambesi, above the Kafue. The country on both banks literally teems with people. There, at a month's distance from Moselekatse, we heard the message of the Missionaries to that chief to abstain from deeds of blood, and all were anxious to know if Sekeletu would give heed to similar words of peace. Turning westward, and ascending some 2000 feet to near the base of a mountain called Tabacheu, we breathed the clear cold air of the highlands. In that magnificent country, where we actually saw hoar-frost and a little ice, we had hoped that a Mission might have been formed, and those influences put in operation which alone can produce peace on the earth. There being no more communication between Tette and Linyanti than between London and Timbuctoo, we had till then anticipated the pleasure of meeting with our friends, and had no foreboding, that, instead, we should stand by their graves at Linyanti. The Makololo are quite ready to remove. They are perishing themselves, and should they not depart from these lowlands soon, they will break up as a tribe. A town is to be formed this year by way of experiment, and my present companions are instructed not to come back to Linyanti, but, on our going to the Kafue, to send a message that we have arrived there, and the whole tribe will come. This arrangement is by the Chief himself.

"We examined the whole river below the falls, by dropping down from Sinamane's in canoes; and I have no doubt that an ordinary steamer could ascend while the river is in flood. While in the lower part of the river, we had no news to communicate about the country in which you are specially interested; hence the silence of

"Yours affectionately,

(Signed) "David Livingstone."

There is not only a wide discrepancy but a direct contradiction between the friendly professions of Sekeletu towards Mr. Helmore, as represented by Dr. Livingstone, and his actual conduct to our departed friend. Instead of yielding to the entreaties of Mr. H. to be allowed to proceed to the higher and healthier country, the Chief compelled him to remain at Linyanti, and after his decease, instead of manifesting any feelings of sympathy and good will, he cruelly robbed the orphan children and their protector, Mr. Price, and sent them

to make their way back through the wilderness with neither food nor clothing sufficient for the journey.

It is indeed possible that the wise and urgent counsels of Dr. Livingstone, subsequently given to Sekeletu, may have convinced him, on the ground of health and safety, of the necessity of removing to the higher lands; but on that supposition it must be an occasion of the more bitter regret that such influence came too late to save the lives of our Missionaries; and this regret is yet further aggravated, as we learn from Dr. L. that while his old friends and fellow-labourers were sickening and dying at Linyanti, he was in possession of a remedy which he has never known to fail in subduing the virulent fever to which they fell victims. But these sorrows are unavailing, and, recognising His providence in whose sight the death of His saints is precious, and whose government, when most mysterious, is ruled by perfect wisdom and boundless love, it behoves us with devout submission to exclaim, "Even so, Father, for so it seemeth good in thy sight," and what we know not now, to wait to know hereafter.

JUSTIFICATION OF THE MAKOLOLO MISSION.

Certain writers in the South African Journals have made the failure of this noble enterprise an occasion, not of admiration and sympathy for the self-sacrificing Missionary, but rather of cold animadversion on the assumed want of knowledge and prudence with which the Mission was both planned and executed.

"The sad fate of this party," it is said, "ought to be a warning to other parties whose enthusiasm and earnestness in the 'good cause' decide them to try and do good to the benighted Makololo. No party ought to attempt to penetrate these parts, if without experience, or unaccompanied by men who know the country. There is far less danger in travelling from place to place than in settling on one spot. Mr. Helmore's mistake was in staying at Linyanti, a most unhealthy place; but unfortunately he did not know it."

This paragraph has gone the round of our English newspapers, secular and religious, without correction or remark; but the reflection it conveys upon the honoured dead arises solely from the ignorance of the writer, and the cautions addressed to the living, whose "enthusiasm" might induce them to promote the "good cause" in which our friends and Brethren fell, are wholly gratuitous.

The establishment of the Makololo Mission was projected by Livingstone—the most intelligent and most experienced of African travellers—the only man who was familiar both with the country and the people. Its execution was committed, at Livingstone's suggestion, to his friend and fellow-labourer, Helmore—a man well acquainted with the native language, and qualified by the experience of twenty years of Missionary life among a people whom he found as debased and wretched as the Makololo, but whom, by God's blessing, he had elevated to the dignity and happiness of Christian life. If any man could have conquered the selfishness and cruelty of the heathen Chief, the courage, patience, and disinterested love of Helmore would have insured the triumph; and our Brother found his grave at Linyanti, not because he was ignorant of the attendant danger, but because his well-founded expectations of removing to a salubrious locality were utterly frustrated by its despotic ruler, and he was *compelled* to remain amidst swamps teeming with pestilence and death.

To attempt an elaborate eulogy on the life and labours of their beloved Missionary would appear to the Directors as unsuitable as it would be superfluous. To that Saviour who loved him, who redeemed him by His blood, and renewed his heart by His Holy Spirit, the *entire life* of the departed, made up of toil and privation, was gratefully consecrated. By Divine grace he was richly endowed with qualifications for the arduous ministry he was

called to discharge; and by his childlike simplicity and truthfulness, his generous self-sacrifice and indomitable perseverance, Helmore secured the confidence, admiration, and love of all his associates in Missionary labour.

The Church at Lekatlong, composed of more than four hundred Christian Bechuanas, whom he rescued, by the grace of God, from the deepest misery of heathenism, will prove an undying memorial of his compassion to perishing souls and his fidelity to Christ his Lord. When called by his Divine Master to leave the lovely Oasis which he had for many years planted, and watered, and watched, and to advance a thousand miles into the wilderness and there begin his work anew—with a cheerful heart he obeyed the call, and went forth, not knowing whither he went. And although he entered into rest just as he reached the outskirts of his new and long-sought field of labour, yet are we sustained and comforted by the perfect assurance that the compassionate and Almighty Saviour soothed and animated the departing spirit of His devoted Missionary with the consolations of His Holy Spirit, and greeted him at the threshold of heaven, with the benign salutation, "Well done, good and faithful servant—it was well that it was in thy heart to do it—enter thou into the joy of thy Lord."

GENEROUS SYMPATHY OF FRIENDS AT CAPE TOWN.

When the painful intelligence reached Cape Town, of the decease of Mr. and Mrs. Helmore and their children, it awakened the most affectionate sorrow among the friends of Christian Missions, to whom our departed Brother was well known. As no tidings had been received as to the fate of Mr. Price, or as to the position and prospects of Mr. and Mrs. Mackenzie in their progress towards the pestilential region, our friends at Cape Town generously projected a mission into the interior in search of both our Brethren, and to render them, should they be found, such assistance as their trying circumstances required. With this view, a public subscription was commenced, headed by the Governor, Sir George Grey with a contribution of £25. The Bishop of Cape Town, and Archdeacon Mackenzie, were also, with many of the most respectable inhabitants of Cape Town, generous contributors. These contributions, with any additions received from the interior, will now be applied towards repairing the heavy losses sustained by the disastrous mission to Linyanti; and the Directors most gratefully acknowledge their obligations to friends and benefactors at the Cape, in which they feel assured the members of the Society will heartily unite.

The Directors would deem it at present premature to express any opinion as to the practicability of renewing the mission at the Makololo, as they are not in possession of information sufficiently ample and specific to enable them to form a conclusion; but should such an attempt hereafter be made, their two devoted Brethren, Messrs. Price and Mackenzie, express their readiness to devote their lives anew to the enterprise.

The former closes his letter with the following expression of unsubdued zeal and entire consecration to the cause of Christ among the heathen.

"I intend, in about six weeks or two months, to proceed to Cape Town with the children. Whether I go any further will depend upon the Directors, for I am at their service; for some reasons, I should like to accompany the children to England, provided I could be sure of coming out again soon.

"If suffering in the Mission work is doing anything, then I have done something; if not, then I have done but little. My prayer now is that God will direct me to some suitable sphere where I may spend my life in the service of Christ among the heathen."

III.

The history of the Society throughout the year supplies powerful Encouragements to persevering and extended labour.

PROGRESS OF THE MISSION TO THE MATABELE.

Among these encouragements, it will alleviate the sorrow awakened by the disastrous issue of the Makololo Mission, that the Directors are able to report that *the introduction of the Gospel to the Matabele on the south of the Zambesi* has been attended with the cheering indications of the Divine favour and protection.

The powerful and arbitrary chieftain Moselekatse, though capricious and selfish, has manifested much kindness to the Missionaries; and notwithstanding that now he more fully comprehends their primary object in the religious instruction of his people, and although he has had proofs of their fidelity in rebuking his superstition and his vices, yet the proofs of his good will have been increased.

The Rev. Thomas Thomas, in a letter dated Nyati, October 10th, writes:—

"I have much pleasure in being able to let you know that our prospects among the Matabele are gradually brightening; for though we cannot say that any one has as yet really believed our report, yet we have reasons to conclude that many are beginning to be interested by it. About two months ago we were a little alarmed by some signs of an approaching persecution. The King seemed very uneasy about our preaching, showed his disapproval of, and unbelief in what was said on several occasions, and went so far once or twice as even to oppose Mr. John Moffat to his face; and we were afraid, therefore, that he would immediately take some measure, either to drive us away from the country, or to put a stop to our preaching. But instead of doing so, although he left off coming to the service, he has ever since treated us kindly. His people also, who once were very troublesome, have begun to behave much better, and to trust and respect us much more than might have been expected.

"During the last four months, I have briefly gone over those truths which are essential to be known in order to be saved—speaking through an interpreter. But last Sunday week, for the first time, I spoke to them in their own language. I have commenced giving them the history of our blessed Saviour, which history I intend to translate into Setabele.

"It is surprising how well they can remember. I have heard some of them repeat, almost verbatim, a whole prayer or address, and when asked concerning what has been told them, their answers are generally very satisfactory. Last Sunday week I asked three old men, who had been to the service, if they understood my Setabele, to which one of them replied that the words they did understand well, for they were certainly their own, but the doctrines which I preached being new and strange to them, they did not thoroughly comprehend; but that they loved them, and would ere long be able to understand them.

"Last Sabbath (October 21st) I went and preached to a large congregation at the town where the King now is, and in answer to my request to be allowed to visit the surrounding towns, he said, *I might go to preach wherever I wished; he wished all his people to hear the Word of God.* It is a new thing to me to go about to preach armed with a loaded gun, but such is the state of this country that we cannot go far from the house before meeting wild beasts, and hence the necessity, whether on the Sabbath or any other day, to be well prepared to defend ourselves."

The fidelity and courage of our Missionaries have, in some instances, been severely tested; but God has enabled them to maintain a good conscience, and the result has been encouraging.

"One Sabbath morning about six weeks ago," Mr. Thomas reports, "having gone up as usual to the native town, when near it I saw a trader's waggon and the king's chief minister and several of his officers trying to induce the owner to trade. Having called the minister, I asked him why he was so ungodly as to trade on the Lord's day. In answer he said, 'We are here according to the king's orders, and, as you well know, we are bound to do everything he tells us; but you can speak to him freely, and he will *hear you*.' Having found Moselekatse, I asked him if he traded on the sacred day. He said, 'No, I could not think of such a thing, seeing it is the Lord's day.' 'What then,' I inquired, 'are your officers doing with ivory at the trader's waggon?' 'I do not know,' said he, 'I have not sent them, so if they are there, they are there without my orders. They must have forgotten

that it is the Lord's day.' 'Did you not send them to trade, telling them that it was the Teacher's Sabbath and not yours?' 'I never said such a thing, I never sent them.' 'Now, why do you purposely tell me an untruth? Do I not know that there is not a single man, not only in this town, but in the whole of your dominion, who dares even to utter a syllable against your will, much less steal your ivory. The people are sent to trade by yourself, and by sending them and denying the fact, you have this day committed two great sins, not against me but against the great God. And remember this, that thus sinning you fight against Him, and if you fight against God you will most certainly repent of your foolishness and guilt.' He blushed, went to hide himself in his waggon, sent to stop the trade, and to call the traders and all his own people to come and hear the Word of the Lord.

"We have received some strange orders of late from the king and some of his wives, one of which is the following. The Mother of this Town, (as she is called, and as some one of the king's wives in every town is called,) sent to me to tell me that I must not dig my garden to-day, because they were going to bury the bones of the dead in this mountain, in order that the rain might come; for if I put a spade in the garden on that day, I would certainly be guilty of keeping away the rain. To this, I replied, that to bury not only the bones but also the flesh of the dead, and that not at a certain season, but whenever the soul departed from the body, seemed to me much better than to leave them, as they usually do, to be eaten by birds and wolves—that it was strange to me they were not taught by their own nature and feelings to do so always. But to bury or not to bury had nothing to do with the rain—that to dig or not to dig was no cause to bring rain or to send it away, and since they were so erroneous in their views concerning the causes of rain, I could not think of sinning so great a sin against Him who had the rain and all other things which were good for man in His own hand as to pay any attention to what they said; and that, if they wanted to convince me of the propriety of their proceedings, and of the truth of what they said, they must bring reasons instead of unmeaning traditions and dreams."

At the date of Mr. Thomas's letter he had not received the mournful intelligence of the death of our friends at Linyanti, and in the concluding passages he adverts to his previous intention to visit his Brethren, who, as he hoped and assumed, were labouring among the Makololo.

"I would have gone to see the Zambesi, the Makololo, and our Brethren who are there, had not the King, by giving promises of people to go with me, which he did not fulfil, hindered me until the season to cross the country between this and Linyanti had passed by; and now I must wait until next winter. I cannot make out the exact distance between the two places, for though I have taken the latitude of our place, and found it to be 19° 58′ 42″, yet, not having the 'Nautical Almanack' for this year, I cannot make out the true longitude.

"I lately met two men at the King's town who had come from Linyanti, and, being able between the Setabele and Sichuana languages to converse a little with them, I found out that they had come from the north—from the Zambesi, from Sekeletu, and that they were eight days coming; but I could not ascertain anything concerning Messrs. Helmore and Price. From all I can make out, Linyanti must be about 150 miles north of us."

If the information acquired by Mr. Thomas prove correct, the course from the south to the north of the Zambesi will not only be practicable, but at certain seasons of the year may be accomplished with safety within seven or eight days. Should, therefore, the confident expectations of Dr. Livingstone be well founded, and Sekeletu and his people actually remove to the higher country, a door of entrance may hereafter be thus found for the heralds of salvation to the benighted Makololo.

FAVOURABLE PROSPECTS IN INDIA.

The social aspect of India, since the suppression of the fearful mutiny of 1857, has undoubtedly become more favourable to the efforts and the hopes of the friends of Missions. It is remarkable that, in some of the scenes of Northern India which at that season were distinguished by treachery and carnage, the preaching of the Gospel has been attended with the grace and power of the Holy Spirit, and followed by an amount of success hitherto unknown. In all the populous cities, the English Missionary and the Native Evangelist

can command a numerous and generally an attentive audience; and numbers are ready to admit the truth and excellency of Christianity, who are still enchained by superstition and caste.

In the PRESIDENCY OF MADRAS the disposition of the people is no less hopeful. They send their children to Mission Schools, where they know the Bible is taught and explained, and that with a view to the conversion of the people; and, to any extent to which such schools could be multiplied, they would be crowded with Hindoo youth. In several of our Educational Institutions, the most striking instances of conversion have occurred—young men of high caste have forsaken all for Christ; and although such events produce temporary consternation, and the school for a season is reduced, yet within many weeks alarm subsides, and the classes are restored in numbers as before.

It is no uncommon event for the Missionary to find among his hearers a native not only acknowledging the claims of the Gospel and the value of its blessings, but commending it to the acceptance of his heathen countrymen; such a strange yet hopeful anomaly is presented in the Report of the Rev. Wm. Dawson, of *Vizianagarum*:—

"In a village about six miles distant, as I was preaching to a large assembly of men, women, and children, the head man of the village, attracted by the crowd, came and heard me most attentively, checking any one that was inclined to be insolent, and using his authority in every way to secure me silent attention. After a while he came near, and seating himself close by me, said, with the most evident look of approbation, which he seemed unable to suppress, 'Well! you have spoken nothing but the truth. There is no doubt about your success. You have undertaken a noble work in seeking the conversion of the country, and, having truth on your side, you will prevail to the utmost of your intention. Falsehood must give way. But alas for us! we cannot hope to share in the happy result. We feel it impossible as yet, however convincing and attractive your message, to break the chains of our present bondage and come out of the world. I cannot expect it now; but gradually and certainly your cause must triumph.' And to those around he said, 'What is the use of all your puny arguments with him? He speaks the truth, and we should honestly acknowledge, though we feel we cannot adopt it.' I felt my heart yearn for this poor prisoner of Satan, and commended him to the almighty grace of God, to which nothing is impossible. What this poor man was bold enough openly to avow is the conviction, though unexpressed, of many minds around us. May God be pleased to break the iron bars and set their captive souls free to embrace the glorious liberty of the children of God!"

From the Report of the Rev. W. Beynon of Belgaum, we select the following brief narrative, equally extraordinary and gratifying:—

"During the year, as usual, we have had a number of professed inquirers, and among them several young men whose minds are in a most interesting state. One of the Native Assistants, who has seen most of them, writes: 'A few young men, Brahmins, and other castes, are in the habit of coming to my house to discuss religious subjects, and this they do also among themselves. In our meetings they unite with us in prayer, and sometimes they themselves engage in prayer, with propriety, and with apparent sincerity and earnestness. They frequently attend my family worship, and accompany me to the meetings for prayer which I conduct in Christian families. Sometimes they assemble in a private place of an evening to read the Scriptures and Christian books, and before they separate some of them engage in prayer. Let us hope that the incorruptible seed of the Word of God, which has been sown in their hearts, may put forth the blade, the ear, and in due time the full corn in the ear. Besides these, there are others whose consciences are awakened, and in whose minds God has produced serious thoughts about their souls' salvation.'"

Our Mission Churches generally, throughout INDIA, have increased; and when we reflect on the fiery ordeal to which the faith and courage of the newly awakened convert is always subjected, we must wonder and rejoice that many are willing to forsake all and take up the cross and follow Christ. Among several examples of such decision and constancy, the following account of the conversion and baptism of a young Brahmin and his wife at Belgaum will be read with interest:—

"The converts Narrain Vishnoo, and his wife, Rookumunee," writes Mr. Beynon, "were by caste Brahmins, respectably connected in this place. The young man was an inquirer for about two years. As his mind became gradually enlightened by the reading of the Word of God, and having its truths explained to him and applied to his peculiar circumstances, he began to manifest a concern for his state as a sinner. He made known his feelings to others and expressed his doubts and dissatisfaction with Hindooism. When his relatives became acquainted with this, he was prohibited from visiting us, and was for some time confined to the house. When he obtained his liberty, he went to one of the Assistants and expressed his determination to renounce Hindooism and embrace Christianity. The consequences were made known to him. He said that he was decided, and hoped to be enabled to meet the consequences, whatever they might be. He was told also that it was his duty to inform his wife, to explain to her the way of salvation through the Lord Jesus Christ, and to pray with her, if he could, that the Lord would change her heart and induce her to accompany him. He replied that she was his chief enemy, much opposed to the step he was about to take, and did all she could to dissuade him from doing what would expose him to the dreadful consequences of the renunciation of caste. We exhorted him to try again what prayer and the Word of God would effect. A few days afterwards he wrote to one of us, saying, that a happy change had taken place in the mind of his wife, and that she was determined to accompany him and become a Christian. They fixed the day on which they would leave home and take up their abode in Peerajee's house. When they arrived they appeared much excited, as might be expected, and called for water, of which they both publicly drank—thus at once renouncing caste. When their departure was made known, by the young man himself writing to his friends, it caused great distress and commotion among his relatives; but, being of full age, they were at liberty to act for themselves. However, this was not allowed without persecution. The young woman had left home with a few jewels. The consequence was, that a charge of robbery was preferred against the young people: a warrant to apprehend them was issued and executed by the order of the native magistrate. On inquiry, Mr. Beynon ascertained that they had brought nothing with them but the clothes they wore, and the young woman had no other jewels than what she was in the habit of wearing daily. Mr. B. requested that an inventory should be taken of all they had, and that he would become responsible for them—which was done. We expected all would have finished here. However, during the day, Mr. Beynon received a summons from the deputy-magistrate, conveying the charge that undue means had been employed in inducing Narrain and his wife to embrace Christianity. The summons was of course obeyed, and Mr. B. and the converts appeared at noon in the cutcherry. The room and the verandah were filled chiefly with Brahmins. The young woman seemed very timid and faint: she entered the room leaning on Croopee, Peerajee's wife. The relatives had employed a Vakeel to plead their cause. He commenced by asking the young man what Christianity was. To this Mr. B. objected by saying that we were not summoned to discuss the claims of Christianity. The deputy-magistrate interfered, and all was conducted in a regular and satisfactory manner. The young man's deposition was first taken, and afterwards his wife's. We were surprised at her reply, when the question was proposed to her, 'What caste are you?' She replied with a firm voice, 'I am a Christian.' We felt thankful that she was able to bear such a bold testimony to the truth. They were baptized in the English school-room, which is situated in the bazaar in the centre of the town. The place was crammed—all conducted themselves with decorum and respect during the service. Since her baptism, Rookumunee has learned to read in Mahratta and Canarese. The young man wishes to be useful to his countrymen, but this must depend on the qualifications he exhibits. At present he attends the English School, and has passed his examination for employment under government."

In the Report of last year, the Directors gave expression to their strong and growing conviction of the importance and necessity of a well qualified and duly attested Native ministry; and they have been gratified to learn that during the year the number of ordained pastors and evangelists in India has been enlarged. In the months of September and November, our Missionaries in *Travancore* publicly set apart *eleven* of their most intelligent and experienced Native Brethren to the work of the ministry; and in a letter from the Rev. Joseph Mullens of *Calcutta*, just received, he gives an account of the ordination in that city of *three* young men as pastors of Native Churches and evangelists to the heathen:—

"The three Native Brethren, Surjyo Kumar Ghose, Táráprosad Chattarji, and Kasinath Dotto," writes Mr. Mullens, "who as Catechists have been fellow labourers with us for four years, and both by their steady character, consistent piety, and zealous labours have already given us so much satisfaction, were prepared to take a higher position of usefulness, and a higher place in our confidence, and we trust also in yours. . .

"They were ordained at Union Chapel, on Wednesday evening last, March 20th. The chapel was quite filled with English and native members of many Churches interested in the solemn events of the day, and included also most of the Missionaries and officers of all our local Societies. After a short devotional service conducted by Mr. Payne, Mr. Storrow gave a brief but instructive history of the three candidates, showing how they had borne much for the Saviour on their first profession of His truth, and had been growing in steadfastness and usefulness during all their Christian course. After answering briefly several questions put to them by Mr. Johnson respecting their personal hope of salvation, and their views of evangelical truth, each of them proceeded to read (in English, which they all speak well) a fuller statement of their views of the Christian ministry, and their purpose in desiring to give themselves to its solemn work. Their tone was eminently modest, spiritual, and humble, yet exhibiting an earnest desire that they may be wholly consecrated to the work of winning souls to Christ. They were then commended to God in earnest supplication, Mr. Storrow offering the Ordination prayer.

"I had the pleasure of giving them a brief charge from the example of Ezra, who 'prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments,'—inviting them to imitate the character of this distinguished servant of the Lord, that they might enjoy his eminent usefulness. The whole service was greatly enjoyed by the friends of the Mission, who felt that such an advance is a token of blessing that should call forth renewed zeal and effort on behalf of the millions by whom we are surrounded. Our three Brethren continue in the course of labour which they were already carrying on; indeed, preaching to the heathen in our several chapels has been put entirely in their hands; and I trust that they will give themselves to this 'ministry of the Word' with fresh zeal and devotion."

RESTORATION OF PEACE WITH CHINA.

The most auspicious event of the year, as affecting the interests of Christian Missions, is the termination of hostilities with China, and the ratification by the Emperor of the Treaty with our country and France, agreed on in the year 1858. By this Treaty, should it be honourably maintained, commerce and science will be widely extended, and unrestricted freedom will be enjoyed by the Christian Missionary to preach and teach the sacred truths of Christianity, and to all natives of the country both to embrace and propagate its blessed principles.

Already have our allies taken full advantage of this provision, and have laid claim to sites and edifices in Pekin and other cities of the Empire, as the property of the Catholic Missionaries and their Chinese converts.

During the continuance of hostilities, the labours of our Brethren at *Shanghae*, and in the surrounding country, were obstructed, but at *Amoy*, *Canton*, and *Hong Kong*, they suffered neither let nor hindrance. The Church in Amoy has admitted 40 additional Converts, and, at the date of the latest report, consisted of 236 members; the congregations also were both numerous and attentive.

The power of the insurgents under the Tae-Ping Wang has, during the past year, been greatly extended, and still it is extending. His Government, established for several years in the city of Nanking, is now acknowledged in several of the richest and most populous provinces of China; and the power of the Emperor, humbled and reduced by the arms of England and France, will probably prove unable, as indicated by the latest intelligence, to interpose any effectual resistance to the victorious progress of these resolute antagonists.

Their political status, therefore, no less than their religious professions, renders them objects of the deepest interest to our countrymen, and most of all to the friends of Christian Missions. It is well known that the insurgents, or rather their leader, while professing to

receive the Bible as the Word of the only true God, grossly misrepresents some of its most important truths, and adds to its authority blasphemous pretensions to a divine mission of his own. In the judgment of our Missionaries he is, however, a deluded fanatic rather than a designing impostor, and since he appeals with themselves to the Word of God as a common basis of faith, they indulge a prayerful hope that, by the blessing of God upon their efforts to expose his errors and to explain to him more perfectly the way of life, he may be led to renounce his infatuated and impious pretensions, and to receive the kingdom of God as a little child.

The docile spirit exhibited by the King Chang (a man holding the highest authority under the Chief) when conversing with Mr. John, was truly amiable and hopeful:—

"Tell the Foreign Brethren," said he, "you have had the Gospel for upwards of 1800 years; we only, as it were, eight days. Your knowledge of it ought to be correct and extensive; ours must necessarily be limited and imperfect. You must therefore bear with us for the present, and we will gradually improve. As for the Gospel, it is one, and must be propagated throughout the world. Let the Foreign Brethren all know that we are determined to uproot idolatry, and plant Christianity in its place."

Towards the close of last year the Rev. Griffith John, in company with the Rev. Mr. Klöckers, of the Baptist Missionary Society, and two Christian Natives, made a visit to Nanking with the view of obtaining more definite information respecting the Tae-Ping and his followers. Throughout the insurgent territory they were received both with respect and friendship, and during their stay of a month in that city, they were treated by the highest officers of the government with hospitality, and, it may be added, with brotherly kindness. Throughout Nanking they did not see a single idol, nor an opium-smoker, nor an individual under the influence of ardent spirits; and although they thought it probable that these vices might by some be secretly indulged, yet their entire absence from public observation indicated, most decidedly, the opposition of the government to these monster evils, and a sincere desire to improve the habits and promote the welfare of the people. During Mr. John's stay at Nanking, he obtained from the king an edict of religious liberty, granting to all teachers of Christianity free access to any part of his territories, and liberty to instruct his subjects in the knowledge of God, and of Jesus Christ His Son, the only Saviour; and strictly enjoining upon all his officers to afford such Foreign Missionaries their protection and countenance. The document was written by the elder son of the Chief, and signed after the Imperial manner, with the vermilion pencil, by the Tae-Ping; and the original has been forwarded, by our enterprising Missionary, to the Directors.

These adversaries of the Tartar Government of China, have been represented by many of our countrymen as sanguinary and cruel, and doubtless they have given too many occasions for such charges; but they have been in conflict with men of like dispositions, and their character will bear advantageous comparison with the monster Yeh at Canton, or with the Imperial authorities at Pekin, who seized our countrymen in violation of every principle of faith and honour, and inflicted on them brutal tortures, till death released the agonized victims from their grasp.

Between these contending parties, national interest, no less than political justice, demands that the government of Britain should maintain a strict and honourable neutrality. Such was the policy declared and practised by our former representative, Sir George Bonham. Such is the wise and upright policy still avowed by our government in the House of Commons; and it is earnestly hoped that our officials in China will be strictly enjoined to carry out the views and wishes of the country they serve with strict impartiality and justice.

The Directors of the Society are happy to state that their esteemed friend Dr. Lockhart, who for so many years rendered invaluable service to our Chinese Missions by his medical

skill and disinterested zeal, has, at their invitation, though at great personal and domestic sacrifice, most kindly consented to return for a season to the former scene of his labours. Dr. L. expects to leave England in the month of June, and will proceed, on his arrival in China, towards the north.

REVIVAL OF RELIGION IN JAMAICA.

From the commencement of the present year, the most gratifying intelligence has been presented to the Christian public of the extraordinary Revival of Religion which has been granted to the Churches of JAMAICA. The several Mission Stations connected with this Society, in common with the various bodies of Protestant Christians throughout the Island, have largely shared in this wonderful awakening. Among all classes have been witnessed the same deep convictions of sin and earnest cries for mercy, with a joyful acceptance of salvation through Christ. These are followed by the fruits of the Spirit, in a complete renovation of multitudes previously insensible and irreligious, and in a great increase of personal piety in those who have previously been lukewarm or irregular in their Christian profession. Our correspondents admit that they have had to lament many exhibitions of extravagance and superstition by which the Revival has been discredited and injured. This fact has called forth numerous, and perhaps exaggerated representations in the Colonial journals; and our Missionaries regard these exhibitions of ignorance and fanaticism as a demand for unusual caution in the exercise of their several pastorships,—so that, although they have had many hundreds of inquirers, they have, almost without exception, been formed into a special class of *probationers*, and at present few, if any, have been received to the fellowship of their Churches. To the want of wise ministerial oversight many of the evils which they deplore have arisen among the semi-civilized and degraded people; but, admitting to the fullest extent these evils, our Brethren are constrained to believe that the general awakening *is the work of God—the effect of the special outpouring of His Holy Spirit;* and they sustain this gratifying conclusion by adducing practical results, social, moral, and spiritual, by which the face of society has been transformed, and over which the heart of the Missionary cannot fail to rejoice.

Our Brethren report that, in connection with their different Stations, *several hundred persons* have been received into the classes of anxious inquirers, and it has been stated by other witnesses, who have been most desirous of forming a sober and accurate estimate, that not less than TWENTY THOUSAND SOULS, throughout the island, have been brought, as it is hoped, under the awakening and sanctifying power of the Holy Spirit.

As a summary of the happy results which have followed this deep and general religious anxiety, the Rev. Wm. Alloway, writing to the Directors, states:—

"I can, at present, only record *results of a general* character. Many of the rum-shops and gambling-houses, which were *the greatest hindrances* to our usefulness, have been closed; husbands and wives, long separated, have been reconciled; prodigal children have returned penitent to their parents; banns of marriage were published last Sabbath in some of the chapels by the score; Ministers have been aroused to greater diligence and zeal; the Churches are being purified; sinners are converted; *every* place of worship in this vicinity is crowded on the Sabbath; the demand for Bibles is beyond our power to supply it; all classes are compelled to give some attention to that Divine Power which *alone* could accomplish *such* results; and many, 'who *hate* the change,' are compelled to exclaim, 'This is the finger of God!'"

Over these good fruits of the Jamaica Revival every Christian heart must rejoice. Their saving value time only can test. It is probable that in this, as in other instances of general religious impression, a portion of the converts in time of temptation may fall away; but although the chaff may be scattered, the precious grain will be preserved to reward the

toil and anxiety of the husbandman, and to honour the Lord of the harvest, into whose garner it shall be safely gathered.

These gracious awakenings have not been confined to the populous island of Jamaica. From *Rarotonga*, also, the chief of the Hervey Islands in the South Pacific, the Rev. E. R. W. Krause reports that the people of that island had, during the early part of last year, been favoured with "times of refreshing from the presence of the Lord;" and that, as the result, the several Native Churches had received additions amounting in the whole to 300 members, while 150 others were candidates for that privilege. Such triumphs of mercy in an *adult* population of not more than 2500, are alike wonderful and delightful.

LATEST TIDINGS FROM TAHITI AND MADAGASCAR.

Amidst the manifold proofs of faithfulness and love from the God of Missions, none can afford purer joy or encourage firmer trust, than the last tidings from TAHITI and MADAGASCAR, for more than twenty years the strongholds, that of papal, this of pagan strength.

The Rev. Wm. Howe has long been the only English Missionary suffered in Tahiti. The Churches are all under the care of Native Pastors. To their watchfulness, no less than their diligence, zeal, and fidelity, our Brother bears honourable testimony; and as an evidence of God's blessing on their labours he states that, as the result of a recent census, "one cheering fact has been brought out, namely, that the number of Church-members has increased during the last ten years from 1600 to more than 2300."

From MADAGASCAR our brief intelligence is no less conclusive. The cruel laws against Christianity are unrepealed; and although the violence of persecutors is somewhat restrained by the influence of the Prince, hundreds, perhaps thousands, of Native Christians are still in slavery, or to escape martyrdom are wandering in exile; nevertheless, in the latest tidings the assurance is renewed that "the more they are afflicted, the more do they multiply and grow."

SPECIAL PRAYER.

The *spirit of prayer* which was first awakened by the earnest appeal of Missionary Brethren in North-Western India—an appeal which has been devoutly answered by all sections of the Church of Christ—has been powerfully awakened in our Missions in every quarter of the globe; and we have the assurance of our Brethren, that the power of prayer thus called forth for a special season, continues to be cherished by their people, not only in their public assemblies, *but from house to house and from day to day.*

The Rev. James Kennedy bears testimony to this gratifying token of spiritual improvement at *Benares*:—

"With our Brethren throughout the world," he says, "we spent the first week of January in prayer for the outpouring of God's Spirit. Every morning of the week, beginning with January 6th, we met with the Native Christians, and every evening we met with our European Brethren. On Monday and Wednesday mornings we met the Native Christians and Missionaries of the Baptist Society, and on Saturday morning all the Native Christians assembled, the senior Church Missionary presiding. Every evening our Native Christians had a meeting conducted by themselves, at the hour when their European Brethren were also assembled at another place. These services were altogether most refreshing, and I cannot doubt that we shall yet see the blessed results."

The Rev. M. A. Sherring gives a like report in reference to the Native Christians at *Mirzapore*:—

"There is more prayer now offered up in the Mission than I believe there ever was. *The public family prayer meetings in each of the three Christian tolas have been kept up*

every evening of the week, the Sabbath included. The fervent prayers which have ascended to heaven daily from these small assemblages of Native Brethren have, I doubt not, been acceptable offerings to the Lord, and have been followed by His rich and effectual blessing. I devoutly trust that they will be continued for years to come. They will contribute much to the spiritual life of the Mission, and thereby to its prosperity."

The Rev. F. Baylis, of *Neyoor*, writes to the same effect.

"Of late, I have noticed a great improvement in the dispositions and conduct of the Native Christians residing at this station, and this has been more marked since a spirit of prayer was called forth by the special invitation of our Brethren at Loodiana. *Regular prayer meetings have been held in the houses of the people, and our public prayer meetings have also been far better attended than before.*"

In the WEST INDIES also, the grace of prayer has been vouchsafed to our Churches. The Rev. James Roome, writing from *Berbice* observes:—

"The various meetings for special prayer, which, in common with multitudes, we held in January, have been kept up with very few exceptions *throughout the entire year.*"

The Rev. James Scott, of *Demerara*, writes:—

"We have had *union prayer meetings* for the revival of religion, and many of these have proved seasons of refreshing. I have had nine hundred or a thousand people present at these meetings, who remained in a state of solemn stillness for two hours, while prayer has been offered up to God; and I think I see signs of real good following, in the improved earnestness and devotion of the people."

The following communication from the Rev. R. Birt is no less gratifying, describing the spirit and practice of prayer among the Christian Kaffirs and Fingoes of *Peelton, South Africa*:—

"We are not without hope that we shall participate in that great revival which the Church is anticipating, for there is unquestionably a spirit of prayer awakened here. Moreover, there is a waiting expectancy as well as pleading for the Spirit's reviving work, which must be regarded as a token for good. There is a prayer meeting held every Monday evening in the chapel, which is well attended—a meeting of women for prayer on Tuesday afternoon. There is also a young men's prayer meeting on Saturday evenings, conducted by some one of themselves. Apart from these, the people have of late held circulating prayer meetings at their houses—one very early in the morning, and one in the evening, in the course of each week."

SELF-SUPPORT OF MISSION CHURCHES.

Second only in importance to importunate and humble prayer, and no less essential to the permanency and extension of Christian Missions, is the deep sense of duty on the part of converts from heathenism *to support the ministry of the Gospel*, as the means of their own salvation, and by zeal and liberality *to extend its blessings to their yet unenlightened countrymen and in the dark regions beyond them.* Such is the will of our Saviour and King; and when this sacred obligation is discharged from a sense both of gratitude and duty, it brings with it blessings both to the givers and recipients—to the Church and to the world. The Directors are happy to acknowledge that our Missionaries have, with equal fidelity and discretion, enforced this Christian obligation on their Churches; and when the poverty of the people, and the apathy and selfishness engendered by paganism are considered, their success may well excite surprise no less than thankfulness. The history of the SAMOAN Mission supplies a striking example. The year 1859 completed the twenty-fifth year from the first settlement of English Missionaries in that Group. The financial statistics of that year were as follows. Those of 1860 have not yet been received, but they were expected to be yet in advance.

Aggregate amount of Salaries to Native Teachers and Evangelists having the oversight of two hundered and twelve Village Stations	560	0	0
Contributions at eight principal Stations	930	14	8
Making a Total of	£1490	14	8

In addition to the above amount, the Samoan Churches have contributed liberally towards the support of the Evangelists whom they have sent forth to enlighten the benighted Islanders of Western Polynesia. Here, then, we have an evidence of the power and grace of God in a people who, but a quarter of a century since, were slaves to all the vices of heathenism, but who now exhibit the practical influence of the Gospel in its self-sustaining and self-extending power.

Many similar examples might be adduced from the Churches of South Africa and the West Indies; and the *aggregate contributions from our several Mission Stations amount to* £15,976 4*s.* 4*d.*, being nearly a *fifth* part of the Society's ordinary income.

In briefly presenting to their constituents the sources of encouragement for continued and enlarged exertion in the sacred cause to which they are pledged, the Directors reserved for the close of the series the earnest prayers and willing efforts of the Mission Churches—prayer specially for the grace of the Holy Spirit to crown with success the efforts of their duty and of their love. In these expressions of zeal and humility, this combination of prayer with exertion, the Churches gathered to Christ from heathen lands, and the Churches from whom they have received the Gospel, are in cordial sympathy and fraternal agreement. On this fellowship of the Church universal the salvation of the world, under God, depends; and by its vitality and preservation the salvation of the world, by God's grace and power, is insured. The Spirit of grace and supplication which the Great Head of the Church has so largely vouchsafed to His people is the earnest and the pledge of the blessing sought; for the Spirit maketh intercession in the saints according to the will of God. And as the faithful husbandman goes forth in obedience to his Lord to redeem the far-stretched moral waste of our world, so surely will He whom he trusts and aims to honour pour *floods* of water upon the thirsty earth; and the wilderness, and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

Let the Church, then, arise to a full sense of her high mission, and be strong in the grace which is in Christ Jesus; let her continue instant in prayer and unwearied in toil; and "AS THE EARTH BRINGETH FORTH HER BUD, AND AS THE GARDEN CAUSETH THE THINGS THAT ARE SOWN IN IT TO SPRING FORTH; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS."

The Rev. T. Aveling spoke as follows:—In glancing, Sir, over the countenances of this vast audience, while my brother Allon was reading that very interesting and affecting report, I could not but observe how sympathetic seemed to be the response of every heart to the varied tones and contents of that production. Some of these contents were sorrowful enough, but others were exceedingly cheerful. These excited gratitude to that God, who has caused so much success to attend the efforts of His servants; and those created a tearful response, not incompatible with the most profound submission to the Divine will, on account of those very afflictive and inscrutable dispensations under which we are all mourning to-day. The harp of our Mission Church has been taken down to be tuned and touched afresh; but we have been constrained to wreath it with cypress, as well as with laurel; and the melodies that have floated from it are more of them in the minor than in the major key. Some of them, certainly, are jubilant as the song of birds, but others are quite as sorrowful as the midnight wind. Well, Sir, it is the Lord's doing; and we bow down before Him, perfectly certain that He will make these apparently untoward circumstances work for the advancement of His own glory. We hear His voice rising above the weeping of the Church. He is saying to us, "Be still, and know that I am God; I will be exalted among the

heathen, I will be exalted in the earth;" and so we wait patiently to see what the developments of time and patience will be. In the meantime, as one of our lyrists has said—

> "Faith can only throw herself
> Upon the great world's altar stairs, that slope
> Through darkness up to God."

While the Report was being read I was exceedingly glad to find that there were no signs of that impatience, which in Exeter Hall sometimes manifests itself at the reading of such a document as that; although I should have been marvellously surprised had there been any impatience while Mr. Allon was reading those affecting and interesting details. It will not be supposed, I hope, that I am desirous, in the slightest degree, of depreciating the importance of the speeches to be delivered to-day; and as I have the honour and responsibility of taking the lead,—an honour which I thankfully acknowledge, and a responsibility which I thoroughly appreciate,—I am anxious to do, as my friend who offered prayer asked God that we might do, rise to the height of this noble enterprise. I shall be thankful if I can touch a chord which shall vibrate in your hearts, or give a key note to the meeting, which succeeding speakers may take up and intensify, with increased power and effect. But allow me to say that I do, in my heart of hearts, believe that the Christian Church wants to hear facts like those which are embodied in the Report, rather than speeches which, if they are to be of any value, must be based upon such facts. We have had such to-day as must encourage us, and must satisfy the most sceptical mind that the work on which we are engaged is the work of God. Now, in speaking of the work, I cannot but refer to the simple statement made in the original plan adopted at the foundation of this Society, The object is stated in very few words—It is "to make Christ known to the heathen and other unenlightened nations." Why, there appears to be a sublimity about that short sentence. It is so full of meaning; it sets before the Church and the world the object which we have before us most plainly. There are collateral benefits which attend the preaching of the gospel amongst the heathen; civilization, and art, and science must always go in the train of Christianity. But it is not for the purpose of diffusing such things that our Missionaries go hence; they go with one simple, grand object before them, the proclamation of the glorious gospel of the blessed God; and our Society would lose its distinctive character, if its agents were influenced by any minor motive, if their hearts were not filled with the one supreme desire to exalt Christ amongst the nations, to wrest from the hand of the adversary "the earth" which "is the Lord's, with the fulness thereof." I hope our brethren will be true to their trust, and never be drawn aside by any other attraction. There is one thing which has often struck me in relation to all my brethren who are engaged in the Missionary work, which is that those who go forth to the Gentiles, and labour among them for Jesus, never do so to aggrandize themselves. There was a statement in the report to the effect that a certain amount of money had been given to superannuated Missionaries. Then it seems that our brethren who go out to the Mission fields come back as poor as they went. Their poverty is their glory; it is like the scars that the veteran soldier wears on his breast, showing that he has been faithful to the trust which was reposed in him. These are perhaps his only honours; but they are honours which every right-minded man can understand and appreciate. Now the work in which this Society is engaged has produced blessed results. These results have been glanced at in the Report, and only glanced at: it was impossible to do more. Many of the results are visible, and we rejoice at them; but how many are there which are invisible, and will never be known till the great day of account! Mention is made of the simple but sublime fact, that Mr. Mather has finished the translation of the Bible into the Urdu language. That is all we hear of, to-day, but generations yet to come will participate in the advantages of that man's labours. And so with regard to the work of Dr. Turner and Mr. Chisholm, we hear but little about that here, but in heaven what shall be told! In looking at the different branches of the Society's Missions, I have been struck with the fact that it is sometimes in the most ungenial soil that the truth of God seems to have found the deepest lodgment, and to have blossomed most abundantly. And why is this? Because our brethren have just taken "the truth as it is in Jesus." The seed which they have sown has been gathered from the King's garden, and hence it has taken root. When I was travelling in the desert between Egypt and Syria some years ago, I was exceedingly struck at seeing hundreds and thousands of flowers of the most exquisite hue. I was puzzled to account for their existence in the heart of the wilderness, until I learned that the north-east wind, which blows across the Mediterranean, carries the seeds of these flowers from the hills and valleys of Palestine, and that, falling in the desert, they somehow or other take root, and make that which would otherwise be perfectly barren the beautiful scene

that I witnessed. And thus it is that the seeds which are wafted from the garden of the Lord,—the Gospel Palestine,—the Church of the living God,—are borne to heathen countries, find a lodgment even in the most apparently ungrateful soils, where they spring up and so beautify humanity that "the wilderness and the solitary place become glad, and the desert rejoices and blossoms as the rose." Now, many of the opponents of the Missionary enterprise have told us that the character of the class of persons with whom we have to deal makes our work a very hopeless one. We were told that the bestiality of the Hottentot, the indifference of the Chinese, the subtlety of the Brahmin, the savageism of the South Sea Islander, and the superstition of the West Indian negro were such, that our task was like trying to make a rock bring forth. "The rock of heathendom, we were told, "can never yield any results." Sir, we accept that representation of paganism. But I need not remind this audience that there was once a rock before which the panting Israelites stood hopeless, despairing, never dreaming that from it aught could come that would minister to their necessities; yet, when the rod of Moses struck it, there issued forth a stream that supplied their wants. And so, when the rock of heathendom has been struck with the rod of truth, wielded by the Missionaries of the Cross—a divine potency being given to them by the Spirit of the living God,—there has sprung out of it a stream of living influences that has flowed far and wide, amid the wastes of pagan humanity. The waters of that stream are heard bubbling up in the midst of busy bazaars, by the side of the steps of temple doors, in the dwelling of the proud Brahmin, and in the hut of the Sudra. They are heard even in the depths of African deserts; they are seen gliding through those primitive forests where the proscribed ones have hid themselves from the wrath of man. Wherever these influences have gone forth, they have changed the face of humanity, and even of nature; and the effects which present themselves now are sufficient to encourage those who were the most timid and hopeless before, to continue to prosecute that work which has already brought forth such glorious results. I venture to assert that if we look at India, where, we are told, even the Mutiny, one of the most terrible disasters of modern times, has been followed by results, which, to the same extent, were never witnessed before; if we look at China, which is open for the reception of the Gospel, and where some who occupy positions of power and influence have offered the right hand of fellowship to the Missionaries; or if we look to the South Sea Islands, where one-eighth of the inhabitants of one island have been added to the Christian Church, we see enough ground for confidence that the work in which we are engaged is one which God is prospering. The world cannot point to anything like these results, as having emanated from any mere secular or trading operations. I am glad to find, Sir, that even the secular press now feels it to be necessary to pay some attention to what our Missionaries are doing abroad, and what we are doing at home. I believe that nearly all our leading London papers will contain some account of this meeting; so that there will go forth on the wings of the press to the extremities of this great empire, some statement respecting the operations of this Society, which will be read by many who, perhaps, before scarcely knew of its existence. To me, this appears a very healthful and happy sign of the times. I believe that the Missionary work will be found mixing itself up with the most important questions which are discussed, and that those who are accustomed to look only to human agencies will find that there is a power at work mightier than that of man, and that God will have the glory. But, Sir, we have found to-day that all these results are not to be obtained without much sacrifice, not merely a sacrifice of money, which may be replaced, but also a sacrifice of human life, which, when once lost, can never be restored. This work, like all other great movements, involves self-denial. The grandest movement the universe ever beheld, was a movement which was based upon and distinguished by sacrifice. The God whom we adore gave His Son to die, that the world might be redeemed. So must it be with our work, and thus will it be kindred to the design of God in our redemption. When the Parthenon was constructed,—before its pillars were fluted and its architrave and frieze received their imperishable sculptures; before that temple, which stood on the rock that overhung Athens, appeared in all its symmetry and beauty under the blue heaven of Greece, there was of necessity a great apparent waste of material, through the labours of artist and of artisans. And so, when the Divine Architect is building that great temple which is to last for ever—the temple whose foundation was laid by prophets and apostles, and whose corner-stone is Christ—in the effort to polish some of the stones of which the temple is to be composed there seems of necessity to be what we term waste. But every fragment is precious in the sight of God. We listened with a sad heart, but with a submissive one, to the statements made in the Report respecting the Makololo Mission. I do not know whether many here knew Holloway Helmore. I knew him well; and

can never forget his bright eye, and his sunny glance, so expressive of life, and hope, and promise, so indicative of a heart full of generous and noble emotions. But he is gone. We rejoice to think that he died as a warrior should die—with his armour on, with his face to the foe. He never shrank from the work to which he had devoted himself. Those few words which he addressed to the natives, after his wife's death, are like those which came welling up from the heart of the apostle: "Neither count I my life dear unto me." "Whoever goes back from the work," he said, "I will not;" and when God was pleased to take away from him "the desire of his eyes" at a stroke, still the same spirit influenced him. And then, that noble-hearted wife! Oh, Christian ladies, mothers and daughters in Israel, Mrs. Helmore has ennobled your common womanhood; she has shown to you how the heart of a martyr can also be the heart of a mother. With the glass at 107 in the shade, we are told, Mr. Price saw her putting on one side a spoonful of water for each of the children, for the next morning, never thinking of touching a drop herself. Oh, Sir, in that little incident we see how a mother forgets herself for her sucking child. And when God took away from her her precious boy, we find no murmur at His dispensation, but a meek submissiveness of heart. Perhaps already she heard the summons that was calling her away; but, at any rate, she bowed to the stroke, without for a moment questioning the wisdom and goodness of God. And now she and Holloway Helmore lie together in one grave. I think of them as of the ancient crusaders, whose effigies we meet with in the grand old cathedrals of our land. There are represented, the warrior with his mail, and his wife by his side: both with uplifted hands. *Our* crusaders have no marble monument; they need none: their images are engraved in our hearts, their memory enshrined in our souls. There is nothing, to mark the spot on which they rest, but a lowly grave; yet perhaps at a future day, some reclaimed Makoloio may visit it, and muse on the faith, the heroism, and the devotion of soul, which could lead the white man and his wife to lie down and die for the welfare of others. We plant a few flowers by that grave, we water them with our tears; beneath the burning sky of that tropical region they shall grow with undying beauty, and with a fragrance that shall never pass away. Peace to the dead! And surely I should be wrong, if I did not in one single sentence express, what I believe you all feel, our profound sympathy with that noble-hearted Mr. Price, who, with his own hands, lays his wife in the grave, under the only tree that was to be found on the vast plain of Mababe. An African Mamre now holds all that is left of her whom he loved. Oh, surely, facts like these, when they go forth to the country, will excite such a spirit of prayer, and create such thrilling emotions of sympathy, that these very disasters will be the means of rousing the whole Church to a fresh and impassioned appeal to the God of heaven, that He would be pleased to make the wrath of man to praise Him, and so to overrule these occurrences, that although at present we mourn, we may soon have our mourning turned into dancing, and our sorrow exchanged for joy. There are one or two other points suggested by the Report, which I must touch upon, before I sit down. The statement with regard to the finances seems very encouraging. Many persons, perhaps, who listened to it thought that £85,000 was a very large sum to be raised for this one institution; but those who know anything about the extent, and status, and wealth of our churches are far from being satisfied with these pecuniary results. It is to my mind a most affecting thing that not a tithe of our people ever attend our meetings; and of the nine-tenths who do not attend, I should like to know how many there are who read our reports. A vast number of persons who are members of the Church of Christ, know little or nothing of what is going on in the Mission field; they know infinitely more about the prices current than about the progress of the Gospel in heathen countries, or whether it is progressing at all. I am, therefore, exceedingly glad that one of our Brethren—I think it is Mr. Binney—has adopted a plan of striving on the Sabbath day to interest his people, not, indeed, by Missionary sermons, which generally seem to be constructed on the principle *lucus a non lucendo*, it being very rarely that anything at all is said in them about Missions—but by giving them facts from the Report. In this way we shall be enabled to innoculate our people far more than we have hitherto done with missionary intelligence. This is, after all, what they want. The principles on which our society is based, and the nature of its operations, are pretty well known, and it is a waste of time to say much about them, either in the pulpit or on the platform. I am glad to find that there appears to be an awakening with regard to the necessity of a better supply of young men for Missionary labour; and I trust that it will continue and increase. I have not the slightest doubt that there will be an increased desire on the part of many young men in our colleges to go forth, arising from the very fact that there have recently been disasters in the Mission field. We know from experience how such things have roused the Church, and I trust that such will be the issue in the present instance. I

have just said that some of our friends do not throw their souls into this work as they ought to do. Very well, then, the greater necessity is there for us to do so, for the undertaking must be carried on. We, by our presence here to-day, swear, upon the altar of Missions, that we will never stop until the grand work which we have in view has been fully accomplished. We cannot go back. We appear to be in the very thick of the fight between darkness and light, and can do nothing but simply advance. We have drawn the sword and must throw away the scabbard. We are in an army in which we have God himself for our commander; let that be our encouragement in the midst of the contest. To this army God summons all His people; "young men and maidens, old men and children." The legions are advancing, with banners flying, and spectators all around. Though we see them not, there is a great cloud of witnesses, angels and men, watching minutely every movement of this sacramental host of God's elect; and some there are in that cloud whose brows wear a martyr's crown that has been lately wreathed, and who hold forth a palm that has just been plucked from the tree that grows by the side of the river of life. The army has already crossed the borders of the land, has laid siege to and taken possession of many a stronghold in the name of Christ. That army is sitting down before the Sebastopols of India and China; and already some of the outworks of these tremendous fortresses have been taken. As tower after tower falls, as wall after wall is scaled, so do we see nearer and nearer the approach of that time when the whole world shall have been won for God; and, listening to the voice of our great Captain, we go forward, assured that through Him we shall do valiantly, and expecting very speedily to see the white banner of the Cross, emblazoned with its blood-red flag, which has already floated in many a breeze, on continents and islands, soon waving high over the smoking ruins of the last citadel of heathenism; and then will those who have taken part in the struggle, while, with bare head and lowered weapons, they receive the precious approval of their glorious leader, lift high the ascriptive anthem, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

Mr. Aveling then moved the following Resolution:—

"That the Report of the Society for the past year, of which an Abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting hereby records its thankfulness to God for the encouraging state of the Society's finances, and desires especially to testify its admiration of the zealous and successful efforts of its Juvenile Friends for the repair and outfit of the Missionary Ship. The Meeting deeply sympathises with the Missionaries and their people in Travancore, under the accumulated sufferings with which they have been visited, and also with the Directors, under the aggravated trials and mournful bereavements which have for the present frustrated the attempt to introduce the Gospel to the benighted tribes of Central South Africa. The Meeting is nevertheless constrained most gratefully to acknowledge the manifold indications of the Divine favour, in the cheering aspect of the Society's Missions in the varied and extended fields of its operations, and looks forward with confidence, in dependence on the promised grace of the Holy Spirit, to its growing usefulness and enlarged success."

Alfred Rooker, Esq., of Plymouth, said:—I rise, Sir, with great pleasure, to second the resolution for the adoption of that admirable Report to which we have listened this morning. I know that the adoption of the Report was relative simply to the work of that Society which it peculiarly represents, but I cannot forget what has passed within these walls within the last few days, in connection with kindred institutions. There have reached us interesting accounts of what similar Societies to our own are doing; how the influence of Christian men of various denominations, and even the disputes of Christian men, are all tending to one end, namely the glory of God. O, it is a cheering thing to hear, as we do, the shout of triumph, and almost the voice of victory, rolling along the fore front of the great army of the living God, going forth, as we believe, to the conquest of idolatry and of the world. It is a very cheering thing to a man who comes from the country, to see such a meeting as this; to come here, after a considerable interval of time, and to feel that on this platform, with its gathering of ministers of our churches throughout the kingdom, and in this vast audience, representing so many members of our churches in the metropolis and the country, clear evidence that there is no diminution of interest in the Missionary work. It is not the love of novelty that brings us here. I dare say we have all noticed that it is not that which has the greatest novelty, but that which has true inherent goodness, that best maintains interest. There is a great work to be done, and we come here because we feel that God has committed that work to our hands, as well as the hands of others. And then I cannot help noticing the fact, that it is not by occupying an isolated position, but it is by union with others in Missionary efforts, that this Society maintains its interest. After giving an interesting sketch of the early history of Missions, Mr. Rooker proceeded to observe: My feelings in view of this matter are somewhat similar to those which I have experienced when, standing on the mountain side, I have seen gurgling

forth from its little bed of fern, or from a crevice in the rock, the little stream proceeding on its course gently and silently, and have watched it until it widened, first into the rippling brook, then into the swelling river, and last of all into the broad estuary which united itself with the vast and unfathomable sea. Sir, these are, as it appears to me, encouragements in connection with our Missionary labour. But my special duty to-day has reference to the Report, to which we have all listened with such deep interest. The character of that Report is chequered. There are on the one hand tokens of success, and there are on the other hand disasters and disappointments. I hold it to be no slight matter for congratulation, that the funds of this Society are steadily augmenting. This appears to me a healthy symptom. Moreover, I cannot help referring with pleasure to the fact that our Missionary Stations have increased their contributions during the last year, by the sum of £1600. It is not so much the £1600 that we are to consider, as that which it represents. It represents willing hearts and willing hands; it represents hearts once darkened and shaded with the cold night of heathendom, now enlightened and vivified by the light of Christianity, and bringing forth Christian fruits. Translations of the Scripture are referred to: we know their value; Missionary students are referred to: I don't think we do know their value. I rejoice at the fact that the Missionary students have increased in number. I look forward not only to what the Missionary student will do when he goes forth to take his stand and die on the Mission field, but also to what he may do at home; I rejoice to know that among our colleges and our churches, faithful and devoted young men, who have pledged themselves to God, who have given their hearts to God, who have recognised in all its fulness and transcendant glory, the greatness of the mission work, were brought in close contact with our young brethren who are being trained for labour at home. Oh, Sir, I should indeed regret it if anything were to deprive those who are intended for home labour from such influence as this. I trust that one result will be, that there will grow up in the hearts of our future ministers, and of our churches, what no doubt exists in a certain degree in the hearts of all present, a tender and abiding and loving sympathy for those who are engaged in distant fields of Missionary labour. And then let me just allude to what is said in the Report with regard to China. We prayed that the wall of China might be broken down, and as we went round that empire lifting up the voice of prayer, the wall fell flat before us. But now that that wall has fallen, let me ask you, who is now entering? We have been told that no sooner was Canton opened, no sooner was Pekin opened, the latter more especially, than the Roman Catholics entered. All honour to them first. Let me not for one moment, though I differ from them so much, though my separation resembles that of the pole from the equator, fail to recognise the fact that, wherever there is Christianity, even a mutilated Christianity, its true principles will sometimes be evinced, and that even those who present Christianity under the disguise of great error, may yet manifest something of its true spirit, and be prepared, when they go forth to distant lands, to do God's work, as they believe it to be, in those fields of labour. But while I acknowledge this, I must say that what I now refer to seems to me to have imposed on the Christian Church a far higher burden of privilege. It is a great thing for a Christian man to rise even to the level of duty, and to feel that he is doing God's work; it is a far greater, higher, and nobler thing for him to ascend to the level of privilege, and feel the honour and glory of being a fellow-worker with God; but the greatest, the grandest, the most glorious thing of all is when, climbing still higher, he reaches that place where perfect love casts out all fear, where love, the love of God in the heart, full, unrestrained, and glowing love, fills the hearts of pastors, and deacons, and teachers, bringing them all to be fellow-workers with God. We have no fear of Roman Catholicism or heathenism then. There was a brief reference in the Report to India. Let me just allude to what we are doing there in relation to Native agency. Those who are best acquainted with the work of Missions, its difficulties and its successes, know that there is nothing so rich in promise as the extension of native agency. It appears from the Report that great numbers of excellent native agents are being trained by the church in India, and are anxious to do God's work in conjunction with the Missionaries. Oh, Sir, we cannot look to India without intense and growing sympathy. I look forward to India as being very different from what it now is in the expected future. I think I see it in the future, with its ports whitened with the sails of our commerce, with its extended plains threaded by railways, with its messages from the borders of Affghan to the southern extremity opposite Ceylon, conveyed instantaneously by the electric telegraph, and lastly, and best of all, I think I see the natives, old and young, gathered in what are now temples of idolatry, to listen to the simple teaching, from native lips, of the truths of our common salvation. And oh, when all this is realized, when Christian education and Christian truth permeate that vast land, shall not that dark and weary nation whose back is still furrowed by the rod

of the oppressor, whose eye is tearful with the wrongs of many centuries, rise up at once, and calmly, but with Christian earnestness, claim its right place, its brotherhood and sisterhood in the great comity of nations? And then, Sir, Madagascar is just touched upon and passed over, as it were, in the Report. We cannot pass over our fellow Christians in that island. Let thanks arise to God from every Christian breast in this great assembly, and from all our Christian churches, that, in the midst of trials and difficulties unnumbered, they hold "the faith once delivered to the saints;" that, cast out upon the mountains, subject to dark and harassing persecutions, they are found faithful because Christ strengthens them. The Report alludes to disappointments. These have been so well referred to by the preceding speakers that I might pass them over were it not for a matter of personal association connected with them. I know Mr. Price. I have known him for years. He was one of the students of our Western College. I first knew him when he came to England, and could scarcely speak a word of English, for he was a Welshman. He became thoroughly acquainted with English before he left us, and it was with Welsh fervour and an English education that he went forth to Africa. I was present on the occasion on which he was dedicated to his important work; I heard his confession of faith; I was present, when, a little while after, his wife and himself, in connection with the church with which they were associated, devoted themselves afresh in the presence of the people, she being at that time a faithful earnest Sunday School teacher. She has now gone to her reward. As I think of all this I cannot help feeling some regret at what has happened. God knows what is best, and whatever is done by Him is right.

> "We could have wished our English turf
> Had folded round their breast,
> But God had other work for them,
> And other place of rest."

Let us give thanks to God that the true heart of a Christian Missionary has been manifested in all this, not only by Mr. Price, but also by Mr. Helmore, who is gone to his rest. I recollect that nine years ago, when I had last the privilege of standing on this platform, the church had just been saddened with the news that those honoured and devoted men who went to the inhospitable shores of Patagonia had laid down their lives earnestly and faithfully for the gospel they professed. Wise men said we were not wise in sending them there, just as wise men say now, that there has been an incautious and wasteful expenditure of human life in Africa. Why, Sir, these men of the world have shown no hesitation in sending out dangerous expeditions to the North Pole. They will send forth our countrymen by thousands to perish on the heights of Sebastopol, or to bleach in trenches; but when some earnest Christian, whose heart is inflamed with the love of God, goes forth to foreign lands, and counts nothing dear if he may only win souls to Christ, oh, then we hear them saying, that it is an imprudent and dangerous enterprise. From my heart I give thanks to God, that we have in these latter times such striking proof that our Missionaries are the Missionaries of Christ, that they are the Missionaries of the New Testament. They are in fact what the Missionaries of the primitive church were. What was the definition of a Missionary then? A man who hazarded his life for the name of the Lord Jesus. It gives us encouragement and strength to find that God is true to His promises; that when the time of trial comes and the vessel is empty, there is fulness of Divine help for the sufferer—that God so fills the hearts of His servants, so strengthens their faith, so deepens their love, that whether it be Williams at Eramanga, or Smith at Demerara, or Helmore lying down to die in South Africa, the dying martyr sees the chariots of fire and the horsemen of fire, and is not afraid. And then, there is another thing for which I thank God. He might do all this work by himself; He might by one sudden flash of His truth, by one sudden influence of His Spirit, if He so willed it, convert the world. But He gives the work to us; he makes us fellow-workers with himself; He tells us to be faithful, and all that He asks of us is faith, and prayer, and effort. And when we put forth our tiny efforts in obedience to God's command, oh, how greatly, how richly, does He surpass our most sanguine expectations, our highest hopes. When he said of old "Dig trenches and let those trenches be filled with water," unfaithful ones would have said, "What! dig trenches in dry and desert places! what good can that do? There is the hostile army, and we have no time to dig trenches." The trenches, however, were dug; when the morning sun shone forth they were filled with water, and the light of the sun on the trenches seeming to fill them with blood, the hostile army fled, and God's goodness surpassed the expectations of His people. So it is now with regard to the gospel. It has struck me—I may be wrong.

and I would speak with all humility in the presence of those by whom I am surrounded—that the Church sometimes mistakes the very object of prayer in relation to the Missionary work. We pray, if I may venture to say so, too directly, that God would do the work, that He would break down the prejudices of caste, and destroy the love of idolatry among the heathen. Now, I cannot help thinking that the history of Christian Missions has told us that the measure of our success is the measure of interest and effort at home, and that if we want to convert the world, we must by God's blessing, raise and increase the tone of deep spiritual piety in the hearts of ourselves and of our people; I believe this when the Church feels what the love of Christ is, and what is the true value of all that is involved in that love, which shall rise as one man to the greatness of the work, and seek to do what God has given us to do. Oh, Sir, I would have our churches pray that their hearts may be touched with deeper love for the heathen. I would have mothers and fathers pray not only that they may be enabled to devote of their substance, but to devote, if need be, what is far more precious, of their household and their families; to devote their cherished little ones, the lambs around the fireside, to the great work of converting the world. It has been said in these latter times, that prophecies and miracles are now things of comparatively little value as evidences of Christianity; that they are subjects for faith rather than evidences of faith, and that they ought to be pushed back into the domain of history. Well, Sir, I believe that our faith can stand firm and unassailed, even independently of prophecies and miracles. What I think we should chiefly rely upon in reference to this work is the promise of God, so rich in assurance of ultimate success. Men tell us that the 150,000,000 inhabitants of India cannot be converted by the few Missionaries that we can send forth. But God has promised it, the word of God is sure, and I believe because there is this promise. In such a spirit I can stand upon this platform, and, with the seer of old, say, "I shall see it, but not now. There shall come a star out of Judah, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Even now, in looking forward to the future I think I see fringes of gold on those distant mountains. I think that as I stand on the mountain, and exposed to the cold blasts around me, I hear such words as these: "The morning cometh, and also the night." It may seem strange that there should be the morning coming, and also the night; but so it is in the report: where the rays of light and the clouds of darkness are seen, as it were, alternating. "The morning cometh, and also the night." Have you ever been on the mountain side waiting for the sunrise? Have you not then observed how, as the sun gradually rose, it at length reached the clouds resting over the valley beneath, and caused them to roll up the mountain side, until, though you felt assured that morning was coming, there were deep shadows on the mountain, while the valley below was beaming with light? Even so is it with the Missionary work. And, oh, Sir, if it be not breaking in on the tenour of such a meeting as this, I would say, even now, let us unite in solemn, earnest prayer to God. Anticipating the future, looking forward to it with an assured resting on the promises of God, I say, with all solemnity, let us pray, "O Thou whose beaming walk is amidst the golden candlesticks, come forth, come forth, out of Thy royal chambers. O, Prince of all the kings of the earth, put on the robes of Thine imperial Majesty; take up that unlimited sceptre, which Thine own Almighty Father has bequeathed to Thee, for now the voice of the bride calls Thee and all creatures sigh for Thy rule."

The Rev. Samuel Coley, of the Wesleyan Missionary Society, moved the next resolution, which was as follows:—

"That this Meeting devoutly acknowledges the merciful interposition of Divine Providence in the confirmed establishment of tranquillity in India, and the restoration of peace between our country and China, whereby enlarged facilities have been secured for diffusing the blessings of the Gospel among the Idolatrous Millions of the East; and the Meeting rejoices to learn that the operations of the Society in both Empires will shortly be extended by additional labourers, who are expected to enter upon their work during the present year."

He said,—Christian Friends, as a member of a sister society, I have to speak a few words of kindly affection, and to tell you how much we sympathise with you in your movements. It can scarcely be expected that I should undertake, in moving a resolution like this, to enter into details, knowing, as I do, that I am to be followed by those who have been actual labourers in the fields that are here spoken of. There are two things which I wish to do,—first, to express my own confidence in that which is the principle of this resolution, namely, that God's providence is for us; and then, as I have before intimated, to give utterance to a few words of Christian love. I say first, that the principle of this resolution is, that

God's providence is in our favour. I am not going to enter into those particular details that might be brought out in moving this resolution, by that grand thought that God is for us. I remember going down, a little time ago, to the sea shore. It was a time of storm, and I had often had a wish to look at the ocean when it was tossed with tempest—mind I did not wish the storm to rise for my pleasure, but, being there, I thought I would go and look at it. When I had got to the top of the cliff, and looked at the wide waste of waters, it seemed a sort of chaos, without any sort of government whatever; and as I looked at those waters, I bethought me that the time was fast approaching when the tide would come in, and I wondered, amid all this apparent confusion, whether those wild waters would obey this celestial influence. Well, there I stood and watched, and, true to the time, the big billows of the tide came rolling in, amidst all that wild confusion. I then perceived that there was a celestial power ruling the ocean amidst that confusion. The case is somewhat similar in the field of Missions. We have these China rebellions, and these Italian revolutions, and these Sepoy revolts, and we have all sorts of great events transpiring; and what a grand thing it is to know that there is One who sits above the waters who is King; that all these great events are controlled by Him who, the Head over all things, makes them subservient to the great interests of the Gospel; so that, when we put ourselves in connection with his power, we may go forth with the greatest confidence. Our Missionary boldness is very much based on three great facts—the Cross, the Throne, and the Pentecost. We look at the Cross, and we have confidence; we think of Jesus, and our fears disappear; we look at the Throne of the Mediator, and we know that He rules. We see that all things are under His control. It happens not unfrequently that this platform is crowded with musicians and singers, and these sons and daughters of song have each of them their own book before them, and they sing and pause as it directs; and yet, though there are so many of them, though the books vary so much, the result is a sweet harmony and coalescence of sound. Now, do you imagine that that united volume of sound which runs over the audience, and moves and sways it, do you suppose that that united harmony of sound was the result of mere casualty? Not at all. It is a masterpiece of skill that has all been arranged beforehand. There was a mighty master of song; there was one who composed the oratorio, and the different voices were all intended to be harmonious. So is it also with the Missionary work. You see generals and statesmen, and they have all got their own books before them, and they are going along in their own line and track; and you see Missionaries belonging to different sects of the church, and *they* are going along in their own line and track, and yet, strange to say, the issue is, that there is harmony throughout the whole. Not merely are their labours cotemporaneous, but they are actually coincident. All this is the result of Divine rule. I do not recollect any report moving me so much as that which has been read this morning, for reports are generally rather dry things. I do not know that I ever wept before on listening to a report, but I certainly wept as I listened to what was said respecting those dear servants of God who have recently fallen in the cause. I soon, however, put away that feeling from my mind. Oh, I do not think your Society will suffer because you are enabled now to write other names by the side of the name of Williams; I do not think it will suffer because you have got fresh martyrs to add to your list. We go to the Lord and offer to Him our lives, and if it pleases Him to accept of them who shall say that He has no right to do it? The fall of a few makes heroes of all. Why, if none ever fell, you could not hear of those appeals which have been made to-day to the valour and heroism of others to go forth to take their place. When Leonidas and his noble Spartans occupied the pass of Thermopylæ, and kept back the mighty host of Persia until the last man of them had fallen, grateful Greece, after the tide of invasion had been rolled back, built upon that spot a monument, and inscribed upon it, 'Go to Sparta and tell her that we fell obeying her laws.' Now it seems to me as if I could see a monument built upon those solitary graves in the African wilds, and could read inscribed upon that monument, 'Go to the Church, and tell her that we fell obeying her Lord.' I hold that the influence of the deaths of many who have fallen in the cause of Missions will be more valuable than their lives would have been. Who, for instance, would be likely to forget Persia, when he thought of Henry Martyn? Who would ever forget those islands of the South Sea, when he thought of John Williams? You hear the names of Missionaries whose death has consecrated the soil, whose graves have taken possession as if for Christ. I say that the very deaths of these Missionaries will be an advantage both to your society and to those fields of labour. When one of the Indian Missionaries was asked the question, 'What do you think of the position about India? do not you think that your prospects are very dark, and that your hopes are very feeble?' He replied, 'My hope is as strong as the arm of God, and our prospects are as bright as His promise.' Once get a firm conviction that you have the power of God on your side, and

God's providence marching with you, and nothing will dismay you. I told you that my principal object to-day was to speak a few words of Christian love and kindness, in the name of a sister society. I only wish it had a much more efficient representative of that society with you. It strikes me that it is a good thing on all these occasions, that there should be this interchange of Christian courtesy. We do not, and I am sure you do not, belong to the class of people who are so anxious about their own company finding all the gas, that they would rather the world should be in darkness if they did not supply it. If you will only do your best to get the world lighted up so that it may see the light and life of Jesus, we shall not care how much work you do. I want you to remember, that although you have done a great deal more in the eastern parts of the world than we have, yet we are beginning to think about it and beginning to work in those fields, and I tell you, that if you do not work well, we shall come up with you. There is plenty of room for all the Church of Christ there. We are a long way behind you in those fields of labour; we have, in fact, scarcely entered them, but we mean to do what we can in future. The heart of Methodism is, I firmly believe, awakening to that particular subject. We do not want to put forward our system; we do not intend to put before you any other kind of challenge than this, that we will try which will work the hardest there. Let not our contention—I speak of the two societies—be like that between the bramble and the nettle, which shall annoy the most, but rather let it resemble that between the palm and the vine, which can throw the most beautiful shade over man, and give the richest fruits. Christian charity is the girdle of the church; it is like the band that surrounds the wheatsheaf; let that band be undone and the wheatsheaf falls asunder. In like manner, the church without charity is a very poor thing indeed. I am quite sure that the different branches of the Christian church would greatly benefit by holding more frequent intercourse with each other. We are marvellously alike when we pray, and marvellously alike when we work. When we go to distant parts of the earth, our differences are not made prominent. We do not tell the poor Hottentots and Hindoos about the differences existing in the church at home. The heathen are not saved by our points of difference, but they are saved by the grand things in which we agree. Let us look, then, a great deal more through the telescope of faith, and less through the microscope of sect. It would be a grand thing if the different branches of the church were filled with love to one another. I have sometimes thought that the church is something like those dew-drops which, in the early morning, are seen by millions spangling the grass. Each drop is at first clearly separated from its sister drop, but by and by the sun comes forth, and they all blend together in the ascending vapour. So it is in the different branches of the church of Christ. We have got our separations, and, for my own part, I do not at all disapprove of our having distinct denominations. We have got our differences of opinion, and there is no harm in labelling ourselves so long as they exist. I have no doubt, however, that we are all gradually coming nearer together. When a lighthouse was to be built by Ptolemy, it was an order of the king that his name should be put upon it. The architect thought that he who built it had the best right to have his name put upon it, and hence, having put the king's name upon it in plaster, he wrote in granite the name of Sostratus. Every time there was a storm there came away some of the plaster. It lasted, perhaps, as long as Ptolemy, but, by and bye, when storm after storm had beaten against the building, all the plaster was washed away, and then was seen in the deep granite the name of the architect. In like manner every storm which comes upon the church of Christ will, I have no doubt, tend to remove some of the plaster; but if, after all, the name of Christ should stand emblazoned, the removal of party denominations will be of little consequence. Now the churches are separated, but as Christians go up, they blend and they are all one in heaven above. You remember that when Elijah went up in his fiery chariot he dropped his mantle on the earth. And so Christians, as they go up, drop the livery of their several parties. They go into that blessed world simply as blood-washed Christians. We cannot expect to find one little corner in heaven for Methodists, another little corner for Congregationalists, and another little corner for Episcopalians. When brought there, they are all simple blood-washed Christians. You may as well look for the glow-worm on the distant sun, as look for a party name there. It was a prayer of Martin Luther, 'From disputatious doctors, good Lord deliver us." John Wesley and George Whitefield could not always see eye to eye in this world, but they string their harps together in heaven. There is no discordant note there. Calvinists and Arminians sing but one song. Now we have something like an antepast of that in this room to-day. In listening to the report, I felt that if it had not been that some names of Missionaries were not quite as familiar to my mind as are the names of the Missionaries connected with my own society, I might really have thought that this was a Wesleyan Missionary Meeting. Our work is one, and our love for our common Father should

lead us to feel love for each other. In conclusion, let me say that I came here to bid you God speed; to say how much we rejoice in your prosperity, and that we sincerely wish you wisdom in your counsels, fidelity in your agents, and success in all your operations.

The Rev. JOHN S. WARDLAW, A.M., Missionary from Vizagapatam, in seconding the resolution, said:—Mr. Chairman and Christian Friends—the resolution which I hold in my hand expresses, first of all, gratitude for the restoration of peace between our own country and China. It is matter of regret, perhaps, that we should have been at war with China at all; but the war is past, and for that we thank God. And our deepest thanks are due to Him for the great and glorious result of which we have heard—that the walls of China are fallen, and that a way is opened by which the messengers of Christ may go to every part of that vast empire, with its 400 millions of immortal beings, and that in every part of it the Missionary may point sinners to the cross:—the cross may it ever be, not the crucifix! It would be to our extreme dishonour if Rome, with all her errors, should be allowed to take the start of Protestantism, with her open Bible and her boasted liberty. We cannot afford to allow the Pope, now that he has lost his throne in Italy, to erect it in the Celestial Empire. I trust that we shall put forth every effort to carry the great doctrines of the Gospel throughout that mighty country. I rejoice to know that my friend, Dr. Lockhart, is shortly going out again, and that he will take with him a band of labourers, who will act along with him in this great and glorious work. As a brother Missionary in another part of the Mission field, I wish him, with all my heart, God speed. May the Lord go with him, and prosper his undertaking. It has been my lot to labour in India seventeen years. I love India. Deeply do I feel in behalf of that great country. It is not needful, surely at this time, that I should speak of its vast extent. I sometimes try to realize the population of India, comprising some 200 millions of immortal beings, by the simple thought that, counting at the rate of sixty a minute, it would take nearly seven years, counting night and day, without ceasing, to reckon the inhabitants of India. We rejoice at the results which have been taking place in the South Seas. Who does not feel his heart filled with delight at the contemplation of those scenes, passing fable, and yet true, of which these Islands have been the theatre. But let me remind you that we have, in one of our many districts of India, as many people as there are in all those Islands put together. We have, for instance, in Bellary, in Vizagapatam, and in Cuddapah, in each of these districts a million-and-a-quarter of inhabitants. Now, there are, in the South Sea Islands, twenty-seven Missionaries, but it is rarely, if ever, that we have, in the districts I have just named, more than three, and sometimes we have not more than one. The mutiny is past, and we rejoice, as the resolution says, at "the confirmed establishment of tranquillity in India." We have taught the people of that land by the mutiny that there is a great Power on the side of Britain of which they had no idea before, and we are now called upon to teach them a better, a higher, and a nobler lesson. There has come across the waters the cry, the agonizing cry of starving thousands, the wail of multitudes going down to an untimely grave. Thank God that the heart of Britain has been open to respond to that cry, that the feeling of pity has been so deep, and that so much has been done to send them help. We are showing them now that there is in Christianity a principle which does not belong to any heathen system in the world, the principle of overcoming evil with good, of heaping coals of fire upon the head of our enemies. Oh, may such ever be the revenge that England takes for her wrongs! But there is a higher revenge, if I may so say, which every Christian heart ought to take. After all, famine does but kill the body; it cannot touch the soul. But there are millions in every part of India who are going down to everlasting destruction, and we ask your pity for such. India has a special claim upon you. The Hindoos are not only our fellow men, but our fellow subjects. Yes, they are under the same gracious Queen; and I pray God that the crown may never pass from her brow, till that Christianity under whose benign influence she sways her sceptre and occupies her throne in peace, shall everywhere be welcomed to the heart of the Hindoo, and India's two hundred millions shall own allegiance not only to Victoria, but to the Lord of light and life. Why has India been put under our power? Surely every Christian heart knows at once how to answer that question. Not, merely, that we may gather riches upon her shore, not that we may glorify ourselves by gaining conquests upon her fields. Oh, no, for a higher and nobler purpose, surely, has God given us India—that we may give her Christianity, that we may give her the Gospel, which can alone exalt any nation. Christianity has made our own country glorious, and Christianity alone can prove the lever by which India or any other country can be raised to honour and dignity. Science will not do it, schemes of political economy will not do it, philosophy

will not do it. No, what the world calls philosophy is foolishness with God; and in no part of the world has the folly of that philosophy appeared more than in India. We have enough of philosophy there; we have deep thinkers in India. They think so deep that they get into utter darkness, out of which they never emerge. There are many persons there who would be a match for any of our sceptics, who would split hairs and fight over the splits. It is no uncommon thing when a young Englishman goes out to India, for persons of this kind to try him with all the hardest questions they can think of—the nature of the Divine essence, the nature of the Divine omnipresence, and a vast number of similar questions. These they bring forward to try his mettle and see what he is made of. Yes, they will reason much, and reason deeply. Their philosophy is vain. What has it accomplished for them? It has accomplished nothing. The deeper it has been, the deeper have they sunk. The only philosophy that will do for India is the philosophy of salvation, the simple Gospel. It is that philosophy alone which will raise the poor Pariah from his degradation, and make him feel the blessings of being a free man in Christ Jesus. It is that philosophy alone which will bow the spirit of the proud Brahmin, and bring him as I have seen him him brought, in tears of penitence to the feet of Jesus. I believe that the Gospel is making progress in India. I believe that there is great advancement observable in that country. There are two extremes into which men are apt to fall on this subject. There are many who suppose that India is on the point of a general conversion to God. That I believe to be an error. It is equally an error to imagine that nothing in the way of religion, or but little, has been accomplished in our Indian empire. There is, I repeat, great progress, and I am satisfied that if all things were taken fully into consideration, and weighed fairly in the balance, we should see that as much of blessing attended our efforts in India as in any part of the world. Christian knowledge is being spread by the voice of the living preacher, by tracts and portions of God's word which are being circulated far and wide; by the instruction imparted in our schools, where are poured into the minds of thousands daily and hourly the great truths of our holy religion. By these and other means, knowledge is circulated, and it is gradually leavening the minds of the people —filling them with higher thoughts, purer ideas, and better feelings. It is now not an uncommon thing when a young man has committed a great fault to hear the remark, "Ah! and he was brought up in a Mission school!" That knowledge is spreading, no one who goes over those parts of the country where the labours of the Missionaries have been carried on can for a moment doubt. He will find numbers who are acquainted with the great truths of Christianity. We meet with instances constantly occurring which indicate how truth is spreading in India. It is not long since there came to Bellary two natives, who had received one or two books from a Missionary at one of the great festivals. They belonged to the meaner caste, and occupied their minds with vain inquiries as to the nature of the Divine essence. They were not satisfied with the views they held. They read the books which the Missionaries had given to them; they studied them, and after a time retired occasionally to a small temple outside their village, and there they prayed in the name of that Mediator who was pointed out to them in those books. With the view of receiving further instruction they came to Bellary, where they were ultimately baptized. They afterwards returned to their village, where they immediately began to work for God, and were the means of gathering in some of their relatives and friends, and other heathen. Before I left Bellary I had the privilege of administering the Lord's Supper to thirty souls who had thus been brought to the knowledge and love of the truth. A church has been planted there, and I believe there is every sign that prosperity attends it. You will find, too, in India, a gradual modification of the religious views of the people. Their systems are undergoing changes, and in every change you find more and more of the influence, direct or indirect, of the stranger's creed. There are many, too, who are all but Christians. Conscience urges them forward, fear deters them. They cannot muster moral courage enough to take the *last step;* they feel their bondage, but they cannot cast off the shackles by which they are held. Their position may be represented by the feeling indicated by a youth in our school, when, with a tear trembling in his eye, (for he had a desire to follow Christ) he exclaimed, "Oh, how I wish I had been born a Christian." I have known a man who for years abstained from work on the Lord's day, in order that he might join others who met to read God's word and pray together, who never could be led to take the last step and join us openly in the ordinance of baptism; and when I pleaded with him earnestly, as I frequently did, to take that step, his reply always was, "Ah, I must give up my wife and my children if I do." I knew another who was just on the point, as I thought, of casting in his lot with God's people, when he heard that his aged mother had made every preparation for taking away her life if he did so, and he staggered and went back. You cannot altogether wonder at that, my Christian friends. Is there not some

hope for such, I would ask, at the hands of that Divine and all-gracious Saviour who hath loved us and washed us with His blood? That very man, though he never took the last step, died, professing his faith in Christ, and his entire renunciation of idolatry and of his previous confidence in heathenism. Brahminical influence, too, is on the wane, though still strong, and the Pariahs, and the lower classes are beginning to feel their true position, and to assert their dignity as men. Female education also is on the advance; I mean that natives who are not Christians are taking up the matter. Even some of the old Brahmins are beginning to say that it is a right, and good, and proper thing that their daughters should be educated, and they are establishing, as you are probably aware, schools in the large towns for this purpose. Even in the opposition which we meet with, we see signs of progress. There was a time when the educated natives did not care about the efforts of the Missionaries, and treated them with utter contempt. Now they are bringing the native press to bear against us. They hold meetings for the purpose of opposing the efforts of the Christians, and they publish tracts and books, in answer to the tracts and books which issue from our press. We cannot but regard this as manifesting the influence of Christianity telling upon the minds of the people, and bringing them into active effort. Let me add, that there is a growing impression among the Natives, that we are on the eve of a great change in India, that the present system cannot stand long. An old Brahmin Pundit, who assisted myself and a brother in translating into the Teloogoo language—he was a thorough old Brahmin—said he must now admit that there was truth in Christianity, and that it would in the end prevail. These things, and others which I might mention, if there were time, are pregnant with hope; they are pledges and promises on the part of God, of greater things to come. I am persuaded, Sir, that we cannot make a greater mistake, than by estimating the amount of good which has been accomplished by the number of actual converts that have been made to the faith of Christ. A great work may be going forward where there are no converts at all. We may be laying the mine broad and deep, which will end in the utter overthrow of the enemy. I remember saying, before I left India, to my now sainted friend and brother, Mr. Lacroix, that I thought there was evidence that a great work was going on in India, and that, ere long, we should see people coming out in greater numbers than we had ever yet witnessed. His answer was, "Well, that is my conviction too, after long experience; go and tell the people of England not to be discouraged." This is the testimony of one who is now gone to his rest; one of the most useful and honoured labourers that this Society has ever had. I will testify, too, and I think all my brethren from India will bear me out in the statement I am about to make. My Christian friends, God has not left us merely with indications of coming success, He has granted us actual success in our great work. We can look upon tens of thousands, perhaps 140,000, in India alone, and if we take in Burmah, the number is swollen to a quarter of a million, who have renounced idolatry, and are nominal Christians. By calling them nominal Christians, I mean that they attend our worship. I mean that we are instructing these people in the knowledge of the truth, and that the children who are placed under our care are trained in the knowledge and love of God, and in the way of salvation. Oh, it is a happy thing to have those children under our care, and to hear from so many thousands of infant voices the song of praise and prayer ascending to our common Lord and Master. Then we have thousands of actual converts, persons who are partakers of our Saviour's broken body and of His shed blood. We are asked at times what is the character of those converts. There are many, no doubt, who are weak, and many who are poor in this world, but they are not all poor, and they are not all weak. We have persons of the higher caste as well as the lower. We can point to the Brahmin, as well as the Sudra and Pariah. And oh, if you knew what they had to pass through, if you had witnessed what they have to endure in becoming Christians, you would not wonder, I believe, that we have had so few converts, but that we have had so many. You will, I am sure, pardon one illustration. It is not long since we were visited by a young Brahmin, who wished to be a Christian. We spoke to him earnestly. We said: "You know the consequence. If you become a Christian and do not stand the test, it will be worse for you and worse for us." "I know it," he said; "but I trust in God." "Well," we said, "here is a place for you, if you are willing to become a Christian." We sent for his friends. There came his aged father and mother. The old woman would not enter the house; she cast herself on the ground in an agony of grief, saying: "You have taken away my son, you have taken away my son!" He was an only son. The aged father sat in my room shedding bitter and burning tears. Calmly did that youth speak with him. Oh! there was deep feeling in his heart. Still, in the strength of God, he acted calmly. He wiped the burning tears from the eyes of his aged father, and said to him: "I will not leave as you suppose; now that I have found Christ, I will love you more than ever, and I will more than ever seek to help

you." A sister pleaded with all the earnestness of a sister's affection. Oh! it was a hard struggle. He stood the test, and they left him; left him in deep bitterness of soul. Oh, my Christian friends, these are scenes which can never fade from my memory. When a native becomes a Christian, his relatives make an effigy of him, and that effigy is burned, and he is not to be known, or thought of, or recognised again for ever. That is the law of the Shaster. True it is, that that natural feeling which the God of nature has planted in man will rise against all the laws of the Shaster at times; and a mother steals in the darkness of night to see a son, and a sister to see a brother. But it must not be known. And there are not a few in India who have passed through the struggle, and from the hour when they became Christians have not known the sympathies of relatives and friends. Oh! if that test were brought to bear on Christians in this land, how many are there who would sign their recantation, and go back to walk no more with Jesus Christ! I must say one word about Native Teachers. I do think that it is upon them that we must depend in a great degree for the success of our work. It is a blessed thing that we have been enabled to train eight hundred Native Teachers in India; and I can bear testimony that they are devoted and earnest men in their work. Some have passed to their rest, and my mind recalls some who, I rejoice to think, finished their course with joy. One only I must allude to; one who, on his dying couch, amid deep suffering, manifested the greatest calmness, serenity, and peace. There were heathen looking on and wondering at the calmness of his spirit as he passed through the dark valley, for they knew not who it was that was with him, what rod and staff were comforting him. Amongst his last words were, "Oh, how many prayers have I made at the feet of Jesus; when will these prayers be heard and answered?" Saying this, he passed away to receive the crown of life that fadeth not away. That man could count his converts by scores. Many a European, too, had received benefit from him, for he could speak English well. On one occasion two English officers came up to him and said, "Well, old fellow, how is Jesus Christ to-day?" He looked upon them with that happy smile which was ever on his countenance, and said, "How is it that you, who come from a Christian land, ask me such a question as that? But," he added, "I think I can answer it. Jesus Christ is the same yesterday, and to-day, and for ever." I believe the issue of that conversation was, that one of those officers was brought to the faith and love of Christ. There are others who are pursuing the same course, and we rejoice over it. May the Lord keep them steadfast to the end of their career. We rejoice over those Native Christians who have passed into glory; many, many, have gone up thither. The Missionary, when he looks at the grave-yard and says, "There sleeps one, and there sleeps another, till the morning of the resurrection"—that thought fills his heart with joy. Yes, while he looks upon the thousands who are living, he can also think of the thousands who are lying under the soil of India, to rise up at the last day, when the corruptible shall put on incorruption, and the mortal shall put on immortality. I will now draw to a conclusion. All things are aiding the great Missionary work: India shall yet be brought to the feet of Jesus. She must be brought there, for the mouth of the Lord hath spoken it.

> "Oh, doomed victorious from thy wounds to rise,
> Dejected India, lift thy drooping eyes;
> And mark the hour, whose faithful steps for thee,
> Through time's press'd ranks, brings on thy jubilee."

Let us do our part in this great work; and especially our part, Christian friends, in pleading with God for the outpouring of His blessed Spirit. Oh, when God's people shall send up their prayers in one cloud of incense before the throne, to return in showers of blessing, then shall we see many a slumbering conscience waking, proud spirits bending, icy hearts melting, the tears of Godly sorrow flowing, light beaming on many a dreary and darkened spirit; then shall we see multitudes restored to holiness and to bliss, immortal spirits brought back to God, pure, beautiful and numberless as the dew drops in the early morning. The old Carthaginian made his sons swear at the altar of their country undying enmity to Rome. We ask every Christian present this day, over that altar, stained by the blood of the Son of God, to vow, not undying enmity, but undying love to man—a love deep, pure, and changeless as the love of God; a love which will own no obstacle, which will triumph over all opposition; a love which will never pause in its bright and glorious career, till every soul that breathes the air of heaven has felt the light of God's truth, and the joy of God's salvation.

Dr. Lockhart, in supporting the Resolution, said:—I rise, my friends, merely to say farewell. I am about to return to my former sphere of labour in the Empire of China.

For many long years have prayers ascended to the Lord God of Hosts that that great empire might be opened to Christian enterprise, and within the last twelve months that great work has been done. God has opened China, and an open China is no longer the object of the prayers of the Christian Church. And now that China is open, shall the work flag in our hands? Shall we remain listless and indifferent, and leave others to go up and possess the land? It is to be feared that if we do not send men from home in a very little time, that land will be shut against us, and then how deep will be the lamentations of the Churches of Britain! May they all now rise to a sense of their duty in this matter. The field is ready; may we all act in such a manner, that, with God's blessing we shall be enabled eventually to carry out the glorious idea of winning China for Christ. What is this empire which God has opened to us? It is a vast empire, containing four hundred millions of inhabitants. The Empire of Japan is also opening, not indeed to direct Missionary effort, but, as I believe, to medical Missionaries. I believe that the key to the interesting Empire of Japan, will be found in the establishment of such hospitals as I have established at Shanghae, and hope to establish at Pekin and Nanking. May God's Spirit so rest upon me and others, that while we heal the sickness of the body, we may be enabled also to apply the only remedy for the sickness of the soul. Now, my friends, God having presented to us these great openings and opportunities, may we have grace to enter in, lest the work of entering in should be given to others. Some of you know what was said yesterday by Mr. Raleigh, in relation to this matter. May the Spirit of God come down and inspire the Churches of Great Britain with more love to souls, that they may enter with greater affection, greater earnestness, and greater zeal, into the glorious work of Missions in Africa, in India, and in China. I hope, my young friends, that many of you will engage in this work. What is it that keeps you in England? Why will you not go forth to these glorious fields of labour? I have had, probably, a happier and more useful life in far distant regions of the earth than I should have had in practising my profession in England. I rejoice that God gave me an opportunity of going forth—rejoice not with vanity and pride, but with all humility towards Him who sent me; and I go forth again, rejoicing that I am going, and with the hope that I shall be enabled not only to heal the sick, but also to preach the Gospel wherever I may be stationed. There are great events, my friends, taking place in China, and our opportunities are increasing. There are wars going on in that land. There is the great rebellion. How did that begin? Why, it originated in the giving of a single tract to a young man, twenty years ago, by one of Dr. Morrison's Evangelists. The truths contained in that tract were imprinted on his heart. Urged on by persecution, driven from his home, he became the chief of that great movement which is going on in China; ay, and notwithstanding all his heresy, he is, I believe, in some respects doing God's work in China, and that work will go on till China has been won for Christ. The rebels have done much, and I believe they will do more, for the regeneration of China, and the gathering of it into the Church of Christ. It is a great work which is going on: let us not seek to stop it. Politicians have tried to stop it, but in vain. The rebels now possess six of the most central, populous, and wealthy provinces of the empire, and I believe they will ere long possess more. The rebel army consists of five million people. In the whole compass of that vast host there is not an idol to be found, but the word of God is printed and circulated wherever they go. Notwithstanding their heresies, the word of truth is in the midst of them, and I believe it will in the end effect a mighty conquest in their consciences and hearts.

"Kings shall fall down before Him,
And gold and incense bring,
All nations shall adore Him,
His praise all people sing."

And now, my friends, I must bid you farewell. May God abide with you, guide you into all truth, and enable you to send your brothers and sisters, your sons and daughters, forth to regions which lie under the clouds of darkness, error, and sin. Oh, my friends, come and help us in the great work that we have to do. What are we among so many? A little band of eighteen or twenty men endeavouring, as the agents of this society, to spread the Gospel in that mighty empire. What are we, I say, among so many? And yet the Lord of Hosts is with us, and He will bless us, and do us good. Come, my friends, and help us in this glorious enterprise. Again, to all my friends around and before me, I would say in God's name—Farewell!

The Resolution was then put and carried.

Dr. Davis moved the following Resolution:—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that

the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.

He said:—My friends, I shall not detain you long, but there is not a platform on which the Secretary of the Religious Tract Society should feel himself so much at home, as on the platform of a Missionary Society. I am sure we all heard with great delight the sentiments uttered by our Wesleyan Brother. Those sentiments were in the hearts of the founders of this society at the time when it was formed; for one of the great fundamental rules which they laid down was, that you were, as a society, to know neither sect nor party, that you were to know no difference whatsoever between this form of government and that, but were simply to send forth agents to spread the everlasting Gospel through all lands. Moreover, these sentiments are entirely in accordance with the fundamental principle of the Religious Tract Society, which is, that the jewel is superior to the casket, that the Gospel which we publish is superior to any of the external organizations which may have been formed for its promulgation. Sir, let me tell the Directors, now that they are being reappointed, that there are two things which the Christian Church expects from them in relation to Missions—sympathy and watchful energy. It expects sympathy for all its agents in this great and glorious work, but especially for the officers who are appointed to superintend that work. And let me here utter, in passing, an expression of regret having reference to one of those officers; let me say that, well and clearly as the Report was read by my friend Mr. Allon, still I missed, and I have no doubt others missed, the familiar voice of my dear Brother, the Foreign Secretary of this Society. How often have we listened to that voice with the deepest interest! We all, I am sure, earnestly hope that our friend's strength will soon be renewed, and that he may be spared for many succeeding anniversaries, still to stand in his accustomed place, still to win our attention by his very tone, as well as by the appropriate sentiments and beautiful language in which he is accustomed to gather up the thoughts, and to collect the varied facts which are embraced in the Report. And then there should also be sympathy on the part of the officers with the agents abroad. I have recently received a letter from a Missionary abroad, expressing deep gratitude to the Society which I represent, for sending him a library in the midst of his desolation. But Brethren in that position, removed as they are from all Christian intercourse, require not merely sympathy of that kind, but a deep consciousness that the hearts of the Directors are united as one heart in bearing them continually before the throne of the heavenly grace. I trust that the Directors, and all who heard it, will not forget the admirable sermon, which was preached yesterday morning—a sermon which, for the judiciousness of its conception, for the almost severe beauty of its style, for the clearness of its statement, for the practical common sense which pervaded it, and for unaffected earnestness of delivery, has seldom been equalled, and perhaps never surpassed. Now, another thing which we have a right to expect from the Directors is watchful energy. One great cause for this is to be found in the present state of America. No one, I think, has ever passed through the United States without feeling that the great idol to which they bowed down was the idol of the Union. To that idol the people of the north have sacrificed the interests of four millions of slaves; they have sacrificed consistency in relation to their own declaration that all men are free and equal; they have sacrificed the truth of the living God, as taught in the Scriptures; they have sacrificed all that is great and honourable in the Republic; and now—now after all these sacrifices, the cry of the oppressed has been heard in heaven, God has sent his forked lightning, and in an instant that mighty Union has collapsed and ceased to exist. Here we have an illustration, as we heard yesterday morning of that law of destruction which is as enduring as the hills. But now, mark, our friends across the Atlantic have their Missionary Societies like ourselves, and their Missionaries scattered all over the world; and one result of the present state of things in America will be that they will not only not be able to extend their Missionary operations, but not be in a position to continue many of their brethren in their fields of labour. What, then, follows? Why, that we, the old mother country, must see in this a renewed and louder call upon us to arise and enter in and possess the land. I trust the time is coming when, instead of having only three Missionaries for a million and a quarter of people, which Mr. Wardlaw told us is the case at present, we shall have ten times three. I trust the time is coming when the Church will do more for Missions, and when, in response to the appeal of Dr. Lockhart, many a young man will be found willing to give up the delights of civilization and of home, to go and preach the gospel among the followers of Confucius. I believe that this Society is one of the noblest of all the societies for the evangelization of the heathen; that it will be the means of bringing many of the elect of God unto the Saviour; and that in a great degree,

through its labours, that stone which was cut out of the mountain without hands shall fill the whole earth, and all submissive to the King of kings, shall cry "Worthy is the Lamb, for He was slain for us."

The Rev. George Gill, Missionary from Rarotonga, in seconding the resolution, said:—My Christian friends, the only claim which I have upon your attention, is that I have laboured for more than fifteen years in the islands of the South Seas. In presiding at a Missionary meeting in Australia, Mr. Binney said, "Do not let our Missionary brethren try to give us in their speeches a sermon; the people have come together under the excitement of expecting to see and hear a man who has been in the Missionary field. My dear brethren," added Mr. Binney, addressing the Missionaries who were to speak on the occasion, "we at home think that we can argue, and that we can reason; we think that we can state a thing logically before our people, and carry out the train of thought from the premises to the conclusion"—none better than he—"and we can do nothing else, because we cannot invent facts. Now, leave the argument to us. You are come from the Missionary field, and the public have come to hear you. You tell them something, and we will do the reasoning." Now, my Christian friends, after what I have cited you will not expect from me any eloquence, but simple facts; though, after all, there is no eloquence like that of facts. You all know, my friends, what the South Sea Islanders were, but I am convinced you do not know what they are. You have heard or read sad tales of their demoralization, their vices, their infamy, their cannibalism, and their idolatry, but you should go now to the eastern parts of Polynesia and see the moral transformation which has taken place there. Throughout the whole of eastern Polynesia there is now not an idol to be found, nor is there an idolater living there. Our good friend and brother, Dr. Turner, in the last voyage which he made, received eighty-six idols on board his vessel; and allow me to say, that I brought home what is, I believe, the very last idol that was worshipped by the last idolaters of eastern Polynesia. There are idolaters yet in the western parts of Polynesia, but they will be brought to Christ by and bye. It has been remarked recently, that it would be a fearful thing if the Missionaries came back saying, "We went out in hope, but we have returned in despair." Oh, Sir, that will never be said on a Missionary platform in England. Rather will it be said, "We went out in hope, and we came back with triumphaut success and jubilant songs." I could not help thinking, while we were listening to those portions of the Report which were pervaded by sorrow and sadness, of something interesting which was told me a few days ago at Torquay by the Rev. John Clayton, respecting John Newton, and which appears to me applicable to what we thus learnt from the Report. Mr. Clayton said that one day John Newton related a remarkable dream which he had just had. In the early part of his life, his pursuits were upon the ocean, and hence the dream was connected with it. He said, "I have just had a wonderful dream. I dreamt that I was in a vessel, and that the captain sought to take us to our port by a nearer route, a shorter tack, than that to which we had been accustomed, saying, 'We will take this route, because we shall thus get borne quicker and safer.' In doing so, we were overtaken by a storm of the most dreadful and disastrous nature; such a tempestuous night and such a furious blast I had never seen before. Suddenly the vessel was carried into a beautiful harbour, and we found ourselves in a place of safety. After we had landed," continued John Newton, "I asked the people around me what they called yonder roadstead. 'I have been to sea,' I said, 'for many a year, but I never passed through such a storm as that of last night, and I will take care that I never go there again.' 'Oh,' said the attendants at the harbour, 'we call that "Care Bay."' 'And what,' said I, 'do you call this harbour?' '"Comfort Harbour,"' was the reply. 'Well,' said I, 'I'll take care, if I ever go to sea again, it shall not be to pass through "Care Bay."' 'Stop, stop,' said the attendant; 'the law of the master of this port is, that no vessel shall anchor in "Comfort Harbour," unless it crosses "Care Bay"' Now here, my friends, is the Missionary Ship in "Care Bay." "Care Bay" is to be found at Madagascar; "Care Bay" is seen in the portentous events in China; "Care Bay" has to be passed through in India. There is "Comfort Harbour" in the distance, but no one can ever reach it except by crossing "Care Bay." The law of the Master is: "Through much tribulation you shall enter the kingdom of heaven." That sad story from Africa took us down into "Care Bay;" but by and bye we shall get into "Comfort Harbour," and those who have suffered tribulation shall be at peace there. Just one word more. I do, from my very heart, tender my Christian sympathy to those who have been afflicted; and well did our brother Aveling say, that our dear sister who has departed has shown the Christian ladies of this country how their common womanhood can be ennobled and dignified. I can share in every sentiment and every sympathy that has been expressed on that subject. But allow me to say, that I have seen women sunk down in degradation, and vice, and folly, and infamy, and idolatry, to depict which would

pollute your ears; and allow me to add, that I have seen those who have been thus degraded by wickedness and idolatry ennobled to the womanhood of Christianity and to the womanhood of being one with God in heaven.

The resolution was then put and carried.

The Rev. E. Prout announced that a lady who had been compelled to leave, had, before doing so, forwarded to the platform a bank note for £100, adding, that he would be glad if others would follow so good an example.

C. E. Mudie, Esq., moved the following resolution:

"That the very cordial thanks of this Meeting be presented to Edward Baines, Esq., M.P., for his kindness in presiding on the present occasion and conducting the business of the day.

The Rev. Dr. Halley seconded the resolution, and on being put by W. Willans, Esq., it was carried by acclamation.

The Chairman said:—My Christian friends, you have done me a double honour, first in allowing me to preside, and then thanking me for doing so. I can assure you that I am very grateful for this honour, and I thank you with all my heart.

The Doxology was then sung, and the meeting afterwards separated.

JUVENILE MEETING.

The Annual Juvenile Meeting of the Society was held at the Poultry Chapel on the evening of the same day; Mr. Alderman and Sheriff Abbiss in the chair.

The Meeting opened with singing, after which prayer was offered by the Rev. W. Harbutt.

The Chairman said he had taken the chair with great pleasure. He had just come from the Old Bailey, and need not say he felt much more happy in his present position. Missionaries were sometimes sent out from the Old Bailey, but they were of rather an inferior sort. One of them had written upon the walls of his prison—

> "True patriot I, for be it understood,
> I leave my country for my country's good."

But it was pretty evident that unless he pursued a different course of conduct, he would not benefit the country to which he went. That, however, was not the case with the Missionaries they would hear that evening. Although it was a juvenile meeting, he saw a large number of adults as well as children before him. Their presence was no doubt owing to the fact that they became associated with the Society when they were juveniles. When the Missionary Elliott was very old, and almost dying, he was found one day by a friend trying to teach a young Indian his alphabet. His friend said: "It's time for you to leave off now." "No," said he, "there's always something to be done." This was the sort of spirit they wanted. They could not well be too young, and they could never be too old to engage in such a work.

The Rev. E. Prout then gave a concise account of the Society's proceeding for the past year, including those details from the Report which presented features of special interest for the young. Amongst other items he stated that the sum which they had contributed during the past year, for repairs and outfit of the Missionary Ship, was £5050. And that this made the *total* amount raised by them for her purchase and repairs more than £22,000.

The Rev. Dr. Turner, a returned Missionary from Samoa, then addressed the meeting. He said he was first sent out as a Missionary to the New Hebrides. It was on one of these islands John Williams was killed, and there were five other islands close by, where the blood of Christian Evangelists had been spilt. When he and a brother Missionary went out, they wanted to kill them too. The reason was this—there were a number of people on the island, who were called Disease Makers, who pretended to have the power of causing and curing diseases. When the Missionaries began to teach the people to take medicines, these men found that their gains would be gone, and they grew angry. They stirred up the bad passions of the natives against them; about three thousand of the people joined them, and they came to the settlement where the Missionaries were, and demanded that they should be killed. There were about three hundred who were friendly to them, and wished them to go and assist in fighting this party. They said they could not do this; their purpose was to save life, not to destroy it. They retired to pray. They thought they might get

into a boat and go to some other island, and about midnight they put out to sea. It was a dreadful night; the rain poured down in torrents, and after being out three hours, they were obliged to put back. Next morning they heard a tremendous shouting, and thought the natives were down upon them. They found, however, it was some hired people come to tell them that a ship was coming in, and very shortly an English vessel anchored right before their door. They thought God had evidently interfered for them, and that it was time to flee; and the captain took them off the island, and landed them at Samoa. At Samoa he had spent seventeen of the happiest years of his life in preaching to the heathen. They did not, however, give up Tanna. As soon as they got the Missionary ship, they returned to the island, and on that occasion found the people, and even the disease makers, ready with open arms to receive them. He believed, however, if they had not fled on the first occasion, their lives would have been sacrificed. He wanted to ask his young friends whether they had sought the salvation of their own souls. Satan was trying to ruin them, just as these poor deluded heathen tried to imbrue their hands in the Missionaries' blood. If they remained where they were, they would be ruined. Jesus Christ was the Good Shepherd who would save them and take them to heaven. He wanted them to come to Jesus while they were young. It was to the young that he and his brethren were looking to supply their places in the Mission field. He asked Christian parents to pray for this. Why should they refuse for their children the highest honour out of heaven? They could in a dying hour have no thought more blessed, than that they had a son or daughter engaged in the service of Christ.

The Rev. J. Hay, from India, said it was an important question on what they should build up the Missionary spirit in the minds of the young. The awful motive that seven or eight hundred million human beings were on the road to eternal ruin had been dwelt upon, but had failed to do the work. Love to Christ was the only motive that would operate. The first prayer they were taught as children was, "Hallowed be thy name." In India God's name was not hallowed. The people worshipped demons, for there were none of their so-called Gods whose worship would not degrade any human soul. If he were a word-painter he might describe their mode of worship. A temple was erected under the shade of some tree. A crowd would assemble, and a sacrifice be placed in the midst. It was slain; as the blood flowed the priest began to cut himself and dance, and then to drink his own blood, and put his mouth to the bleeding carcase of the victim and drink its blood. He raved, and screamed, and yelled till he fell down in a swoon. He was then thought to be inspired, and his biddings were done by the maddened multitude. The gospel, however, had already made some progress even in India. The first Brahmin he baptized was obliged to be sent home under a guard of soldiers to prevent a tumult. The last was baptized before a crowd of natives, not one of whom tried to hinder it. A conviction was spreading that Christianity was to prevail. He had long enjoyed the services of a learned Hindoo in translating the Word of God. At first, when he came to such an expression as love to God, he would say, "Surely there is a mistake; you are translating that by a wrong word. We may *fear* God, we may *dread* him, but how is it possible for any man to *love* God?" But afterwards that same man, when reading over portions of the New Testament, said with tears, "I know now that the Word of God is true, and no one but a fool would deny that Jesus Christ is the Son of God." He afterwards related an instance in which a Brahmin applied for a copy of the New Testament. The other Brahmins resisted him. "You have your own Shasters," they said, "read them." "No," he said, "it is evident now that these English people do know a great many things better than we do, and who knows that there may not be something in their religion better than our own?" Other similar instances were given of the influence Christianity was beginning to exercise, and in conclusion the children were invited to make the glorious cause for which he had been pleading their own.

The Rev. G. Gill, from Rarotonga, said they had probably read lately of the death, in Jamaica, of a daughter of William Knibb. During her illness she sometimes earnestly asked to be left alone; and when pressed for a reason for this, she gave this answer, "Oh! I want to groan, I want to groan." Such was the physical anguish connected with her disease, that she was unwilling to distress her attendants by groaning in their presence. If their hearts were not made of stone, he did not think the language was at all inapplicable to the sentiments they had heard from preceding speakers. He also could tell a few facts about heathenism; it was the same all the world over. When the vessel in which he went out was anchored in Resolution Bay, a few native teachers came on board, and, pointing to a village in the distance, said, "There, only six weeks ago, three men and four children were killed and eaten by their friends, through stress of hunger." He recollected there were about 200 natives at one time on board the "John Williams." His three brother Mission-

aries were rather spare men, and he (Mr. Gill) happened to be about the best of the lot. As he was walking on deck a greasy hand was suddenly laid on his cheek, and another native began to feel the substance of his arm. He asked what it was all about, and was told they were saying pleasantly that he was so fat he would make a very good roast. He said to them in broken English—for he did not know the language at that time—"Suppose you like eat me—very good—take me—you eat me." They replied, "No, no, we no eat Missionary man." This was in sight of Eramanga, and he felt thankful for the shield which the Missionary's name now afforded, for he believed if that had not been a Missionary ship there would have been more than one roast that day. Heathenism was the same everywhere. If they had been on one of these islands one lovely evening they might have seen a father walking on the beach, a brave old warrior, whose name was the protection of his clan. Beside him was a little boy about six years old. When that boy was born his father vowed that he should be a great warrior. Upon this occasion the demon of cannibalism seemed stirred within the father's breast, which he could not control, and he said, "Thy head looks very white, my son; it looks very delicate. I should just like it." The little boy, feeling that he might fall under the blow of his own father, replied, "What about the vow that I should be a great warrior?" Being made still more angry by the reply, he took his spear, cut off the head of his own child, and afterwards prepared the oven, and cooked and eat it himself. Who could listen to such recitals and not feel that they wanted to groan over the misery of fallen humanity? He had no idea of what heathenism was until he had seen it. He wanted, however, to say something about the introduction of the Gospel to these people. In the year 1857, when Mr. Buzacott was on his way to Sydney, it was arranged that he should call at a new island, and land two Native Teachers. When the vessel got near enough to be seen, the Natives came off in their canoes, shouting and yelling furiously. They scrambled on board and behaved very rudely, and stole everything they could lay their hands on. Mr. Buzacott found that their language was similar to that of Rarotonga, so he endeavoured to get into the confidence of the Chief, and to get permission for the Native Teachers to be sent on shore. It was arranged that they should go, and that evening they went on shore. Next morning the canoes returned, but there was no Native Teacher. Mr. Buzacott suspected treachery. His fears were however quieted by one of the Natives holding up a palm leaf. That was a letter written on the beach by one of the Teachers, addressed to Mr. Buzacott. It was thus:—'My Friend Mr. Buzacott, we think this is a very good land, and we mean to live here and teach the people the Gospel of our Lord and Saviour. Send our boxes and our property on shore directly; tell my wife to come and not to be afraid." Nine months afterwards he (Mr. Gill) called at this island to see how the Teachers prospered; when they came on board to see him he was not prepared to find them in such rags and tatters, and he told them they were not setting a good example to the Natives. "Oh," said they, "don't look at rags, we have done the work; we have done the work." He found that they had built a chapel; that they gathered the people regularly for instruction; that they had taught them to observe the rite of marriage; and that the work was so far completed that they had burned all the idols but one, which was delivered to him to bring home as a proof of the power of the Gospel there. (A bundle of sticks carved to represent the principal bones of the human body, and which had formed the framework of this idol, was afterwards exhibited and excited great interest). Mr. Gill then related some other very interesting facts in connection with the spread of the Gospel in the South Seas, of which the above may serve as a sample, and urged his young friends to ardour in the Missionary cause.

The Rev. E. Porter gave an encouraging account of his labours in the Madras district. The prejudices of caste were, he said, being broken down, and in some cases in his own district the people were actually crying for the bread of life. Some interesting cases of conversion were also recorded.

Dr. Campbell proposed, and the Rev. E. Prout seconded a vote of thanks to the Chairman, which was carried unanimously, and the meeting terminated with prayer, by the Rev. J. H. Wilson.

Contributions in c[illegible] the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, at the Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. [illegible] Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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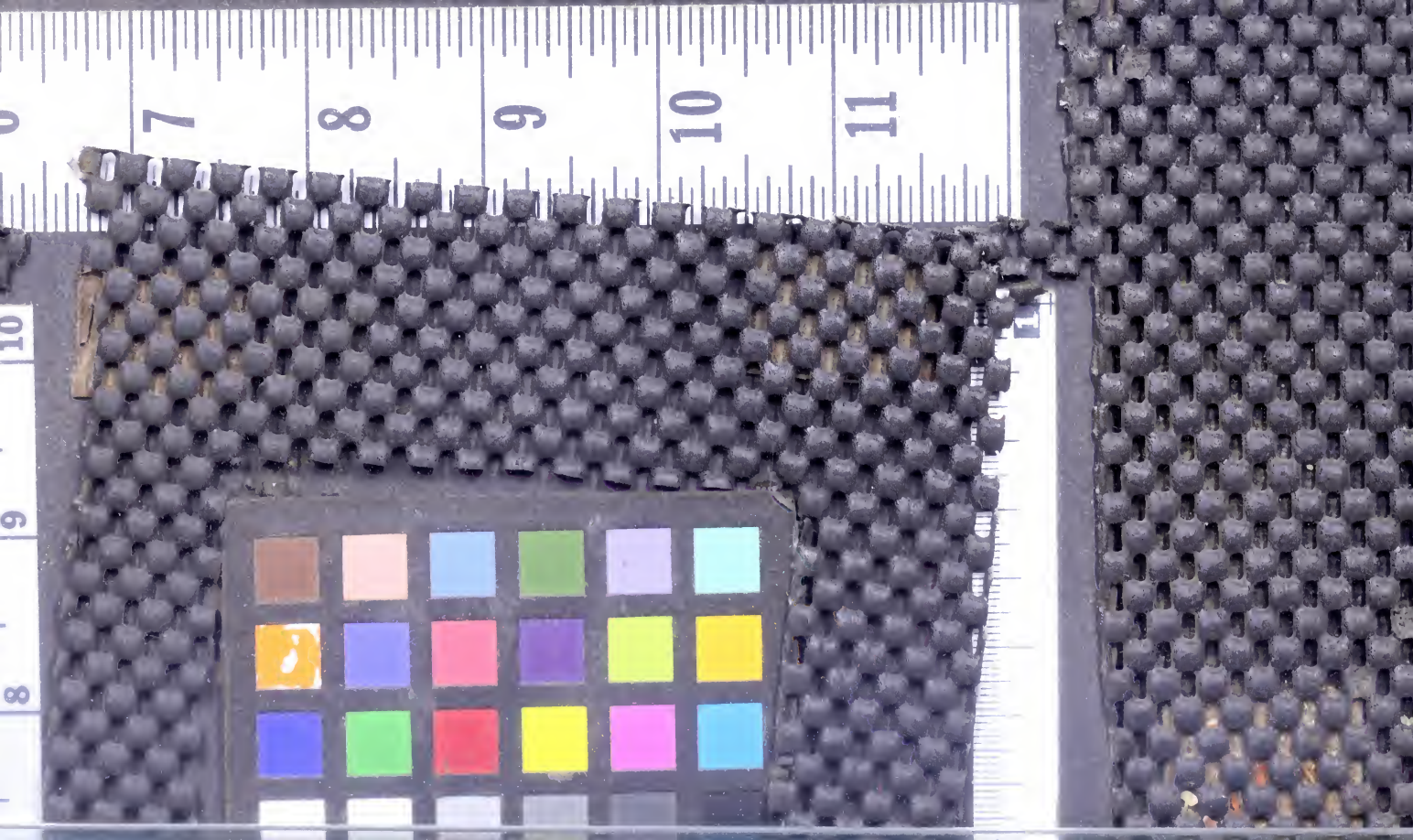

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